The Princeton Seminary Bulletin

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Vol. XLIV SUMMER 1950 Number 1

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor

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ALUMNI TRUSTEES

SINCE the inauguration of the plan to elect Alumni Trustees, one has already served his term of office, the Reverend Frederick W. Evans, '05, and the term of the Reverend C. Ralston Smith, '37, will expire in April, 1951. In April, 1950, the Reverend Barnett S. Eby, '35, began to serve for a three-year period.

At the annual alumni dinner, therefore, the Reverend Orion C. Hopper, '22, in the absence of the Reverend Albert H. Kleffman, '19, Chairman of the Committee on Nominations, presented the following five names as nominees for the impending vacancy: Leonard V. Buschman, Frederick E. Christian, Allan M. Frew, Raymond I. Lindquist and George H. Talbott. Below we present a few facts regarding each candidate.

LEONARD V. BUSCHMAN, '18

Leonard V. Buschman was born in McGirks, Missouri, September 15, 1893. He was graduated by Westminister College, Missouri, in 1915, and by Princeton Theological Seminary in 1918. He served the First Church of Woodbridge, New Jersey, from 1918 to 1925, the Tyler Place Church of St. Louis, Missouri, from 1925 to 1929, and the Central Church of Buffalo, New York, from 1929 to 1941. Since 1941 he has been pastor of the Central Church at Summit, New Jersey.

FREDERICK E. CHRISTIAN, '34

Frederick E. Christian was born in Whitehaven, Cumberland, England, May 18, 1907. He was graduated by the College of Wooster, Ohio, in 1929, and by Princeton Theological Seminary in 1934. He served the Church at Mechanicsburg, Pennsylvania, from 1934 to 1941, and the Covenant Central Church of Williamsport, Pennsylvania, from 1941 to 1948. Since 1948 he has been pastor of the Broad Street Church at Columbus, Ohio.

ALLAN M. FREW, '35

Allan M. Frew was born in Glasgow, Scotland, April 28, 1907. He was graduated by Davidson College, North Carolina, in 1930, and by Princeton Theological Seminary in 1935. Since 1935 he has been pastor of the First Church at Ardmore, Pennsylvania.

RAYMOND I. LINDQUIST, '33

Raymond I. Lindquist was born in Sumner, Nebraska, April 14, 1907. He was graduated by Wheaton College, Illinois, in 1929, and by Princeton Theological Seminary in 1933. From 1929 to 1930 he attended the Columbia University Law School. Since 1934 he has been pastor of the First Church at Orange, New Jersey.

GEORGE H. TALBOTT, '23

George H. Talbott was born in Marengo, Iowa, February 8, 1894. After two years as a student at Missouri Valley College, his training was interrupted by service in the United States Army from 1917 to 1919. He studied in Princeton University and Princeton Theological Seminary simultaneously, and was graduated by the former in 1922, and by the latter in 1923. He served the Cliveden Church of Germantown, Pennsylvania, from 1921 to 1923. Since 1923 he has been pastor of the First Church at Passaic, New Jersey.

Inserted in this Bulletin is the ballot for the Alumni Trustee. Please follow the directions carefully and mail your ballot immediately. Certification of the results of the election must be made to the Secretary of the Board of Trustees, February 1, 1951.

In the absence of the President of the Alumni Association, the Reverend Eugene C. Blake, and of the Vice-President, the Reverend Charles T. Leber, the presiding officer at the annual alumni dinner was the Reverend Robert M. Skinner, Secretary of the Association. Dr. Charles R. Erdman led in the singing of old favorites. Selections were sung by the Seminary Choir under the leadership of Dr. David Hugh Jones.

The groups singled out for special mention this year were the classes of 1900, holding its fiftieth reunion, and of 1890, of which three members were present. The Treasurer reported that three hundred dollars had been placed in the treasury of the Alumni Association in honor of this class.

President Mackay introduced Dr. George S. Hendry, the Charles Hodge Professsor of Systematic Theology. Dr. Mackay announced the promotion of the Reverend Charles T. Fritsch and the Reverend Georges A. Barrois from Assistant to Associate Professors, and also the retirement of the Reverend Andrew W. Blackwood as Professor of Homiletics.

The following were elected as officers of the Alumni Association for the coming year: President, Charles T. Leber, Class of 1923, Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A., New York City; Vice-President, Raymond I. Lindquist, Class of 1933, pastor of the First Church, Orange, New Jersey; Secretary, Robert M. Skinner, Class of 1934, pastor of the Presbyterian Church, Westfield, New Jersey; Treasurer, Charles R. Erdman, Class of 1891, Professor of Practical Theology, Emeritus. Those elected to the Alumni Council for a term of three years were: Barney N. Morgan, Class of 1925, Secretary to the Board of National Missions of the Presbyterian Church, U.S.A., New York City; and Edward H. Jones, Class of 1927, pastor of the Presbyterian Church, Grove City, Pennsylvania.

The Alumni Council of the Association is comprised of the above members, together with Arthur M. Adams, Class of 1937, pastor of the First Church, Albany, New York; James W. Laurie, Class of 1927, pastor of the Central Church, Buffalo, New York; Richard M. Mussen, Class of 1929, pastor of the Sherwood Church, Washington, D.C.; and Lockhart Amerman, Class of 1935, pastor of the First Church, Sewickley, Pennsylvania. The Council serves as the Executive Committee of the Association. Its purposes are to bring the Seminary and the alumni into closer relationship, to make suggestions for the improvement of the Seminary, to suggest to the alumni ways in which they may be of more service to the Seminary, and to implement the actions adopted by the Association. It is the intention of the strong Council now in office to press more vigorously for the accomplishment of these purposes. The Council would welcome any suggestions from the alumni regarding the welfare of their alma mater.

At the conclusion of the business session of the Association, the alumni were addressed by J. Stanley Barlow, president of the Class of 1950, who presented to the Seminary on behalf of the Class a motion picture projector for use in Visual Education. The Vice-President of the Seminary, Dr. Quay, reported on the progress in the raising of funds and on the authorization a year ago for an Advisory Committee of Alumni, and the subsequent appointment of Allan M. Frew as Chairman. Dr. Frew reported that there was on hand in cash for the student center building $425,000, with a further need of $325,000. He urged alumni cooperation, with each one raising his share. A vote of appreciation and approval of the work already done by Dr. Frew's committee was given and the Alumni Council was instructed to organize the Alumni Association to support the drive. The meeting was concluded with an address by Dr. Mackay who spoke concerning conditions in the Orient as observed during his recent trip, with particular emphasis upon the strategic place of Princeton alumni in the critical situations in Japan, Korea, China and Siam.

Immediately preceding the alumni dinner, more than six hundred guests gathered at "Springdale" for the President's Reception. This occasion, where one greets the alumni and the graduates and their families, is the high point of Commencement time.

This year the Baccalaureate sermon was preached by Dr. Andrew W. Blackwood, who in the fall will join the Faculty of the School of Theology of Temple University in Philadelphia. The Commencement address was given by The Reverend George A. Buttrick, D.D., pastor of the Madison Avenue Presbyterian Church of New York City. Dr. Mackay, after his words of farewell to the graduates, conferred in all one hundred and nineteen degrees.

E.H.R.

OUR SHAKEN WORLD AND THE UNSHAKEN KINGDOM

GEORGE A. BUTTRICK

YOU may have seen the shaker that hardware merchants use to loosen the lead that gathers at the bottom of an unopened can of paint. The shaker, driven by electricity, grips the can with steel fingers that move on an "eccentric" with a violent agitation. I watched it last summer, and exclaimed, "Poor planet!" "You what?", asked someone standing by. "Poor planet!", I said again. "Oh yes, we are getting shaken," he replied. Then he really entered into the spirit of the game. He knew me for a preacher and asked, "Would you say that a machine is shaking us?"

What is shaking our world in these world-shaking days? It would help us to know.

I

We can hardly believe that any machine has us in its grip. The whole universe is in tumult, but no telescope can find any steel fingers around the total scheme. Besides the frequently quoted line from Sir James Jeans is true; even to the physicist the universe appears more like "a great thought" than a "great machine." Our modern tumult is *not* new; always our world is shaken. We speak of the changeless stars, but if we could look long enough we would see that stars are sputtering candles. We use the hills as a symbol of the enduring ("the eternal hills"), but they are running away down every hillside stream. Any mountain range is only a ridge on the rind of a slowly drying orange—or should we say lemon?

Man changes more swiftly than the stars or hills. Every item in our body, except the enamel on our teeth, dies and is renewed every five or seven years; and few people keep their teeth; and if they do, death soon dissolves the strange union between body and self. Is any argument needed that man's works also disappear as certainly as autumn leaves? "There will always be an England," we said sentimentally during the war; and I, for one, kindled to the hope. But ancient Babylon probably said "There will always be a Babylon." New York is sure there will always be a New York, but it changes before our eyes; its masonry is no more stable than the tides. "Nothing abideth in one stay." As with man and his cities, so with his philosophies and systems:

"Imperious Caesar dead and turned to clay
Estopped a hole to keep the wind away;
The great god Ra whose shrine once covered acres
Is filler now for cross-word puzzle makers."

Yet we do not learn. The Victorian era fondly believed that it was set on sure foundations, and we in our time cling to systems that break nevertheless within our fingers. The New Testament writers, for the most part Hebrew in outlook, had to confront the fact of the destruction of the Temple, though it had been part of their faith that "Mount Zion shall never be moved." That destruction did come, though Temple ritual seemed bastioned deep

not in history alone, but in eternity. The Romanist Church (or the Presbyterian) speaks of itself today as the Hebrews in Christ's time spoke of Mount Zion, but Mount Zion was moved. All things move, like shadows. Your ministry will be exercised in a changing world, perhaps in a violently changing world. The changes may dismay you unless you remember that change is the law of life.

II

But whose law? It is the fashion of our proximate minds to mention law as if there were no Lawgiver. The Bible declares that God (or The Universal Spirit if anyone likes that clumsy name any better) shakes not only the earth, but heaven; not only wicked empires, but even the Temple. So chaotic were New Testament times that men were then sure that some final cataclysm was at hand: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made." The Craftsman, they were convinced, was about to sweep clear his workshop to make a new beginning, or else destroy history once and for all. We used to laugh at that millennialism, but it has suddenly come into our prospect. Let us say flatly history is evolutionary only in a very superficial sense. There is no necessary permanence in time and space. The apocalypticism of Jesus is also true—who is himself the full Truth.

Who is shaking our world? Not man alone, whatever he may believe. In a Moliére comedy a doctor asserts that the liver is on the left side of the body and the heart on the right; and when he is corrected replies, "But we have changed all that." Every empire builder says "We have changed all that." Hitler declared that his empire would last a thousand years. The industrialist said to the feudalist "We have changed all that," and now the Communist in Asia says to the industrialist "We have changed all that"; and, because the Communists apparently lack any sense of humor, it does not occur to them that soon another group will say "We have changed all that." Above man, and above all man's half-blind plans, there is Another who says: "Yet once more *I* shake not the earth only, but also the heaven." Beware the man who tries to identify Christ with any "ism"—either capitalism or socialism—or even with church order.

III

The shaking of our world is not without purpose. The whole creation is in change and often in tumult "that those things which cannot be shaken may remain," and that our life may there be built. But where is the unshaken kingdom? The cynic asks bitterly, the timid fretfully, the righteous wistfully, "Where?" Too seldom we remember that the answer is in our own heart. If we were to hold high a sheet of jet-black paper, and ask "How do you know it is black?" someone might answer in just impatience "It certainly isn't white." Or if an organist were to bring down hands and feet on the organ in one crashing discord, and we were to ask "How are you sure it is discord?", you might say (with hands shutting off your ears) "It certainly isn't music." Then how do you know that all things change? By contrast—with a secret fixity in your own life. The reason why we preserve historical buildings like Mount Vernon

or keep a flame continually burning on the Memorial at Gettysburg is to testify to the eternal, lest the changing temporal sweep us away on its stream. For that same reason we build a church, even tho' we cannot hope that its wood and stone and polity will last:

"To make one fear and hope: remind
us all the while
We come and go, outside there's
Somebody that stays."

So the unshaken kingdom is within us.

Moreover we see it glinting through the moving panorama of things about us, like a mountain seen through driven mist. Laws change, but right abides; theologies are rewritten in every generation, but God endures. Our half-truths come and go, but truth is never shaken; for the lie destroys not truth, but its own unhappy life. Thus we see dimly and fitfully behind the broken system and the fleeting form a rock-ribbed Verity, and cast ourselves upon it:

"Change and decay in all around I
see:
O Thou Who changest not, abide
with me."

Surely one of the most dramatic expressions of these facts is in the Browning poem entitled "Love among the Ruins." Two lovers meet in a turret that alone remains from some once-proud Babylon with its massive gates and leaping spires. He, a shepherd boy perhaps, makes his comment:

"In one year they sent a million
fighters forth
South and North,
And they built their gods a brazen
pillar high
As the sky,
Yet reserved a thousand chariots in
full force—
Gold, of course.
Oh heart! Oh blood that freezes,
blood that burns!
Earth's returns
For whole centuries of folly, noise
and sin
Shut them in,
With their triumphs and their glories
and the rest!
Love is best."

Browning means more than human love, more than love of eyes or love of mind; he means the eternal Spirit in man by whom alone our human loves find worth and wonder. Where is the unshaken kingdom? Glinting through the changes of the changing world.

Where is it? Revealed in Jesus Christ! That we know, not alone because he promised, "Lo, I am with you always," and not alone because others have testified that he is near ("the same yesterday, today, and forever"), but because the fixed point of light in us glows whenever we think of him. Caiaphas was priest of a seemingly unshaken temple, and Pilate the ruler of a seemingly unshaken empire, when Christ was on earth; and they trod him underfoot as if he had been a moth, and his life seemed no stronger than a moth. But they now appear hardly better than a couple of hangmen who could not understand the drama in which they played a drab role, while he stands.

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

How do we know? Say it is because the eternity God has hidden in us recognizes his Son! Why choose *him*? We did not choose him. We, or people like us, crucified him. He chose us, and that is why you are his ministers. He chose us by the ultimate catharsis

of the tragedy of his Cross, and by the present power of his Holy Spirit. History wrought its worst on him; sin and swords, dullness and black obscurity, all conspired against him, but he abides as our world's uneasy conscience and only hope. He is not only "The Rock of Ages," but the Rock of Eternity—the "kingdom that cannot be shaken."

IV

God is shaking our world, using even wicked men for his purposes; and God will shake all life until the eternal shines clear of the cumbering dust of the temporal. So? So that we may learn to live in his enduring will. Sometimes history appears to be still, like somebody's description of Wordsworth's calm course: "thinly scattered clouds on a great sea of blue." But even then the stillness is deceiving, and those same clouds can quickly become tempests by which the very mountains are torn out by the roots. How shall we preach and teach? In what mood and by what power? Only the Bible could ever give this kind of answer: "Wherefore we receiving a kingdom which cannot be shaken, let us be *thankful*." So the Revised Standard Version, and it is right without much doubt. The early Christians lived in an age as tumultuous as ours, with sudden death even more likely, and they conquered the world by their gaiety of soul. Anybody here thankful in a time of cold war and the rumor of atomic bombs and the decay of long-trusted systems? The Bible does not bid us be thankful *for* violent change, but it does bid us be thankful *in* it. Why? Because God has set eternity in our hearts in the Lord Christ, and because change throws into bright relief the unchanging treasure. In quiet times we easily mistake the shadow for the substance, but we can hardly make that error in our times! There is no abiding city in our earth; therefore we may more easily find the abiding city of the soul. Be thankful:

> "Weep not that the world changes: did it keep
> A stable changeless state, 'twere cause enough to weep."

Then we might be tempted to cling to what must pass, instead of making our home in God.

In that thankfulness "serve God acceptably." That is to say, a man must preach and live now in witness to that which does not change. Always he must so live, but gladly now when change provides a foil for his solid testimony. In business now the main item is not money (that is gobbled up by taxes), but the staunch word of honor and kindliness. In buildings now the accent should be on concert hall, art gallery, hospital, school, and especially on home and church; not because these will last, for "nothing abideth in one stay," but because these testify better than other buildings to a mountain behind our mortal mists. It is an alarming commentary on our civilization that in our building we have lavished our wealth on huge office structures, stores, banks, and dams, that cater to the body; and that we have proportionately forgotten buildings that serve the soul. That Viennese orchestra leader, on the eve of Hitler's capture of his city, was noble in his resolve to hold the concert, and nobler in his explanation: "If we must die, let us die to great music." In home likewise the accent now cannot be on fashion, or even on education. In this kind of world a parent must say to his children with glad urgency:

"Your soul is a white bird. Carry it through the market-place of life, but try to keep its wings unsullied." Such a way of life is a service acceptable to God.

"With reverence and godly fear." Now more than ever—worship. The church stands amid the rubble of a changing world. Its buildings may not stand, but it stands—the congregation of lowly souls who through prayer find the unchanging Lord. Always men are prone to worship the system their hands have built. Tennyson said that much, and with profound insight:

"The old order changeth, yielding place to new,
And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

What a strange line: "Lest one good custom should corrupt the world!" How could a *good* custom corrupt the world? Because we may make it our god! That is why old, dear ways are broken! That is why God destroyed, even through the hand of the invader, the Temple at Jerusalem. The Church stands. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." When men do thus worship, before the sign of the Cross, they are at home in the changelessness of God; and they can then live without dismay in a changing world. So in our time especially the Church is home amid the storm. Thus the hero, if hero he could be called who was so much a man like ourselves, in the novel *So Little Time*—a man almost distraught by the hurrying chaos of his age—went at last into a church, and there knew the stillness that abides all change. "Be still, and know that I am God." He prayed: "Forgive us our debts, as we forgive our debtors." Then he was one with his comrades in this life of swift shadows, even as he was one with God. That is how to live in this changing world—with gaiety of soul, with staunch testimony to what endures, and in prayer.

V

Wise are we if we have learned that all things *made* by God are shaken, while all souls *born* of God abide. It does not greatly matter what changes come in the outer world, for (very soon as the ages measure time) bones and muscles and houses and cash will be shaken from us—by death. For God is always shaking "the things that are shaken" . . . "that the things which cannot be shaken may remain." "Lay not up for yourselves treasures on earth where moth and rust corrupt, and thieves break through and steal." The words of Jesus are eloquent of the transitoriness of all that belongs to the hands—moth, rust, thieves. "But lay up for yourselves treasure in heaven"—the unimpeachable wealth of the enduring life of God. Emerson made the right answer to the distraught lady who clutched his arm on that "dark day" in New England, and cried, "Oh, Mr. Emerson, the world is coming to an end." His answer was, "Never mind, my dear, we can get along without it."

You are to tell of an unchanging world—the world of Christ in whom sins are forgiven, and the soul abides. Wise will you be if you live in one world, and visit in another—if you live in the abidingness of God, and visit for a while in the changing earth. "Wherefore receiving a kingdom which cannot be moved, let us serve God"—in this tumultuous time—thankfully, with daily fidelity, and godly fear.

KEEP MOVING BEYOND[1]

JOHN A. MACKAY

Last January, in the mountains of Mexico, I was thinking of these closing moments when it would become my privilege to address to you the accustomed words of farewell. Some thoughts came to my mind then which have lived with me ever since and which I would now leave with you in these last instants of our time together. The burden of my deep desire for you as you leave the Seminary is this: *Keep moving beyond.*

Beyondness is a unique dimension of the Christian religion. All the great Bible figures from Abraham to Saint Paul, the men we are called to emulate, were ever moving beyond. They were not static contemplatives nor complacent Pharisees. They soared, they ran, they walked. As pilgrims, wayfarers, crusaders, they were always seeking "a city which had foundations, whose Builder and Maker is God."

Be like those men. *Keep moving beyond the attainments of today.* All that you have gained in life of knowledge, or experience, or distinction, let it serve you for a fresh beginning. Lift up your eyes and your hearts and move beyond. Strive not to be Pharisees. The Pharisees thought that they had arrived. They thought that they had it, or worse still, that they were it. With reason our Lord said to His disciples "Except your righteousness shall exceed," that is, shall go beyond, "the righteousness of the Scribes and Pharisees, you shall in no wise enter into the Kingdom of Heaven."

[1] Words of Farewell to the Class of 1950 by the President of the Seminary.

Truth demands that you keep moving beyond. You will have to move fast and far, if you would keep abreast of truth. For Christian truth is not so much something that we have as something that has us. The only way to possess it is to serve it. The "truth as it is in Jesus" is not a badge for display but a banner to be unfurled and followed. To grasp that for which Jesus Christ the Truth has grasped you will be your task of a life-time. The prize of His high calling lies ever beyond.

And don't forget to move beyond mere individual efforts. No Christian can reach the "perfect man" alone. The "measure of the stature of the fulness of Christ" can only be attained when the family of faith moves forward together.

Ponder this too. *Keep moving beyond the boundaries of tomorrow.* Boundaries we all need. Frontiers, clearly marked, are the condition of our work. You will have your parishes, your institutions, your several spheres of action. May I say this to you. Put the accent of eternity on everything you do. Be willing to go forever to every place where you go. But never let the local become the total. Do not let the recurring duties of each day hide from you the tasks which lie beyond the "daily round." Pass beyond the obligation of the first mile into the privilege and freedom of the second. Think of the folk beyond your boundaries; live with the far horizon in your eye. In a word, be missionary minded. Have sympathy and concern for those in all the earth, and in Christ's great Church

especially, for whom you have no official responsibility. Make their cause your cause, their struggles your struggles.

And as you move beyond the frontiers of your parish, move also beyond the frontiers of your denomination. Thank God for your Church. Acquaint yourself lovingly with its history and its traditions. But be willing to slough off whatever in it, or in you, is of the flesh, or has outgrown its value. Make it your task to look at everything in the light of Christ and to test everything in the service of Christ. Then make the heritage so examined and tested your Church's contribution to Christ's great Church beyond.

"But when," you ask, "shall we stop moving beyond?" At the end of the Road. And then you will stop only to start again. And where will you rest? Only in God. Rest in His calm who is ever moving beyond, who is working still. Let His peace be yours, that peace which is like a river, God's holy peace which is fulfilled in action. For the river, ever moving beyond from the uplands to the sea, is at peace, because its bed is made. So must your bed too be made, in the perfect will of God. Be not anxious, therefore, about tomorrow as you move out today. Rest "in the Lord"; think and act also "in the Lord." And the peace of God shall garrison your hearts all the way to the journey's end—and beyond.

ALUMNI TRUSTEE ELECTION

It is important to emphasize what already has been said in the editorial regarding the election of an Alumni Trustee. Every alumnus should vote at once for one of the three nominees for the 1951-54 term. The names are listed on the ballot enclosed in this Bulletin. Please mail the ballot at once to the Seminary.

$100,000 FOR THE STUDENT CENTER BUILDING

A conditional offer of $100,000 has just been made to the Committee in charge of the Alumni Drive for the Student Center Building at Princeton Seminary.

The condition is that the remaining balance of $219,000 be secured in cash and bona fide pledges by December 31, 1950.

Hundreds of alumni have responded to the Committee's appeal to raise gifts from their friends. $431,000 are already in hand, not counting the conditional gift of $100,000. Hundreds of others have signified their intention to join in the effort to place this Student Center on the Princeton campus.

Address communications to

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THE MINISTER AND HIS BIBLE

Donald G. Miller

IN DEALING with a subject such as this, it is necessary to begin with a clarification of terms. When one attempts to speak on "The Minister and His Bible," he must raise the questions: Which minister? and Which Bible? We do not all think alike nor is the Bible the same book to us all.

Inasmuch as the purpose of this address is to furnish a basis for discussion following it, it may be well to spend a good deal of our time trying to clarify our terms. Or perhaps it would be better, rather than trying to clarify our terms—which in some sense is quite impossible—to get on common ground in regard to the mood or spirit in which the Bible is to be approached. Definition of the terms "minister" and "Bible" are inadequate because neither a minister nor the Bible are "terms." They are both living realities. And often an exact definition is a limiting thing. The attempt to describe something which has a "livingness" about it frequently fails to capture the very thing it seeks to define. So, in the words of Percy Ainsworth about another matter, "I won't define it, because I want you to understand it!"

I

At first sight the Bible seems to be a divisive thing. Is it not the rock on which fellowship breaks again and again? For example, recently I saw a notice of the formation of some sort of so-called evangelical group for Biblical research based on the fundamental principle of "the inerrancy of the original autographs." A former friend of mine had his name associated with this group. I immediately sat down and wrote him a letter of protest. My objection was threefold. (1) This group has no right to appropriate the word "evangelical" to their organization, for many of us are incurably evangelical who could not go with them. (2) Their platform is not evangelical, for it focuses attention not on the evangel, the "good news," but on a certain theory of inspiration. To rest on a theory rather than on God is to me just the opposite of the evangelical faith. (3) In my judgment, there is no room for the multiplication of "divisive" organizations at this critical point in world history. We would do better to get rid of some we already have. The main point at issue, however, is this—my friend and I are divided over the Bible! In this ecumenical age, then, would we not do well to shelve the Bible, or at least relegate it to a place of secondary importance, because it often becomes the source of our divisions?

I would raise a question, however: Is this tendency to divide over the Bible the fault of the Bible, or is it not rather the reflection of our prior differences which are brought to the Bible? The Bible, along with many other things, has suffered from what someone has called "the anarchy of freedom" within Protestantism. We have not sufficiently laid aside our cherished presuppositions in coming to the Bible, but have come to it as a bulwark of defense for what we already believe. Or, in bringing our presuppositions to the Bible—for, to be honest, we must admit that it is

impossible to lay them entirely aside, nor would it be wholly good if we could—they have often been theological presuppositions rather than the presuppositions of faith, creedal rather than evangelical, rational rather than religious.

It is surprising how much unity the Bible engenders among Christians of all confessions, *when they approach it together on its own terms.* Witness the results of the Ecumenical Study Conference held in Oxford in the summer of 1949 under the direction of the Study Department of the World Council of Churches. This group included nearly all branches of the Church of Christ except the Roman branch—Orthodox, Anglican, and all brands of Protestantism. These men sat down together before a passage in Jeremiah 7:1-15, to see what agreement they could find in approaching the Scriptures on their own terms.[1] One participant spoke of the results as "amazing." The whole group gave their approval to a written statement which said: "We have found a measure of agreement that surprised us all. We submit the following statements as a general consensus: . . ." Then follows three pages of closely printed, chastely put statements of principles on which they nearly all agreed. Then note the following statements, one of which begins the first section of their report and the other of which closes it: "It is agreed that the Bible is our common starting point." "It is agreed that although we may differ in the manner in which tradition, reason and natural law may be used in the interpretation of Scripture, any teaching that clearly contradicts the biblical position cannot be accepted as Christian."[2] These statements suggest that to all brands of non-Roman Christianity, the Bible—if it is not the *sole* authority—is at least the *supreme* authority in Christian matters. This involves most significant agreement, a most profound sense of unity. *The Bible is our common starting point; it is our final court of appeal!*

Now, why is it that the Bible which is inherently a unifying factor, so often becomes a divisive factor? In my judgment, it is because our concern is too much with *ideas about the Bible rather than with the Bible's ideas.* As long as the Bible is an object of discussion rather than a channel of communicating God's will to men, it will be a divisive thing. But when the focus of our attention is less on theories about the Bible and more on the Bible's message, it becomes a unifying factor. A group of scientists arguing about the nature of electricity might find themselves in disagreement; but if they begin to look at the objects on which the electric light falls they will see quite alike. Or, to change the figure, a group of people sitting before a receiving set might have wide differences of viewpoint and understanding as to the nature of radio-acoustics; but if they cease their arguing, turn on the receiver, and listen, they will all hear substantially the same authentic message coming from it. Even so, we must cease our arguments about the Bible and begin to emphasize the light on life that it casts.

There is a dangerous tendency in many circles today to be more concerned with what a man believes about the Bible than with whether the man

[1] This scriptural study, by Walther Eichrodt, appears in the April, 1950, issue of *Theology Today.*

[2] See "Guiding Principles for the Interpretation of the Bible," *Interpretation,* October, 1949, pp. 457ff.

believes and obeys what the Bible says. This is a resurgence of first-century Judaism, and is about as rigid and as fruitless as it was. Guignebert, in *The Jewish World in the Time of Jesus*, says: "The piety of Israel was measured in terms of its extreme veneration for the Law, even more than by the exactness of its observance" (p. 64). This type of thing degenerates into more concern that a man believe in a certain theory of inspiration than that he believe he should love his neighbor as himself, or that faith, hope, and love are the only lasting and eternal values, or that in Christ God has drawn near to men for their redemption. If, however, we concern ourselves less with theories about the Bible and more with the Bible's message and with the light it throws on life, we shall find a wide measure of agreement and harmony.

That is exactly why the Study Group already mentioned found unity. First, they set out to find principles of interpretation *for the use of the Bible* in relation to contemporary problems. Then they sat down together before the Bible not to assert their ideas about it, but to see what was there. And they agreed that they were jointly confronted by a Word which humbled them so that "they [were] more ready to listen and to discuss than they [were] to assert their own opinions."[3]

This approach suggests what might be termed the *functional approach* to Scripture, or what Dr. Howard T. Kuist of Princeton Seminary has called the *instrumental* value of Scripture.[4] The Bible is not an end in itself; it is a means to an end. It is an instrument through which the living God speaks to living men in the living struggle of our contemporary scene. The Bible is a catalytic agent, the instrument which produces a reaction between God and man. It is the point at which, if man listens, he hears the living God speaking to him in authentic tones which he cannot mistake for the voice of any other.

As long as the Bible is to us merely the record of what God said to men of long ago, we have failed to enter into its purpose. Or, as long as the Bible is merely a set of theological propositions, a series of rational ideas about God, it has not done its work in our lives. That leaves us still with "an unknown God," about whom we have heard but whom we have never met. When the Bible becomes not a storehouse of propositional truths, but an instrument of communication through which the living God gets at us in living relations, then and then only has it begun to do its work. Then we join with Job when, after hearing the voice of the living God, he said: "I had heard of thee by hearsay, but now mine eyes have seen thee; so I despise myself, in dust and ashes I repent!" (Job 42:5f. Moffatt translation).

Is this not the Bible's view of itself? Do not the Bible writers define its value in *functional* or *instrumental* terms? In II Timothy 3:15 we read of "the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Scriptures are *able* to do something, to function in life. And how do they do it? Not in themselves, but by confronting the soul with Jesus Christ who, through faith in him, brings salvation. Then, what of the soul who has entered this life of faith? "Every scripture inspired of God is also profitable

[3] *Ibid.*

[4] *These Words upon Thy Heart* (Richmond: The John Knox Press, 1947), p. 19.

for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16). The function of Scripture is not only to lead to salvation, but to carry the believer on to scriptural maturity manifested in ethical behavior. Paul, in Romans 15:4, states this in another way: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." Adding this to the former word, and summing it all up, we find that Scripture's function is threefold: (1) to lead to faith in Christ; (2) to develop mature Christian character through continuous growth in this faith; and (3) to hearten, encourage, and sustain in the midst of life's discouragements. As Dr. George W. Richards has recently stated it, the "permanent value" of the Bible is the *good news* by which "we must live our lives in a world that is full of bad news."[5]

Did not Jesus confirm all this, and sum it all up, when in speaking to the Jews he said, "Ye search the scriptures, because ye think that in them ye have eternal life: and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5:39f.). There is no life in the Scriptures themselves. They are witnesses to Christ; they are agents to lead us to him; they are an instrument through which he may speak to us his living word. Life is in him!

Now on this, it seems to me, we can all agree. We may disagree on what the Bible *is*, but we can find a wide area of agreement on what the Bible *does*.

The concomitant of this is, then, that we should approach the Bible in terms of its function, and should expect to use it for no other purpose than to find Christ and to discover the light he throws on life. If we could do this, many of our differences would be immediately solved. To try to make the Bible yield good science, or exact history, or even an infallible code of ethics, is to misuse it. The Bible is authoritative only in its own realm, as an authentic agent of the living God, whose will is the Christian's only authority. The Bible came out of history. This is its preciousness. It did not grow up in a vacuum, but is rather the record of how the living God came to meet men in living relations in history. The Bible is the record of a series of arrivals of God on the historic scene. Hence, it combines the voice of the living God and the historic scene in which that voice was heard. Thus it has the marks of history on it. And we must not confuse the human history with the voice of God. The treasure is carried in earthen vessels—we must not confuse the vessel with the treasure. The gold is embedded in a good deal of ore—we must not mistake the ore for gold.[6] Luther wrote in 1525 (what I would hardly dare say!), "The pure Scripture must be separated from its dregs and filth; which it has ever been my aim to do, that the divine truths

[5] "The Recovery of the Bible," an unpublished manuscript which is to appear in a subsequent number of *Interpretation*.

[6] H. H. Rowley uses the figure of "glass of various colours and opaqueness through which light passes. None of the light derives from the glass, but all is modified by the glass through which it passes." *The Authority of the Bible* (Overdale College, Seely Oak, Birmingham, 1949, p. 11). Obviously, the glass must not be equated with the light.

may be looked upon in one light, and the trifles of these [ancient] men in another."[7] Some may object that it is difficult to distinguish between the gold and the ore. It is! But we do not solve the difficulty by trying to make the ore into gold! We do better to recognize that there is a difficulty, and to wrestle with it rather than to ignore it.

Two examples may sharpen this. In the opening chapter of the Book of Exodus (verses 15-21) we read the story of the Hebrew midwives who were commanded by Pharaoh to put to death all the male children born to Hebrew mothers. They flaunted his command, and lied to him when he upbraided them for it. Then the account says, "And God dealt well with the midwives." What, now, is the word of God in that story? Is it that it is commendable to lie if circumstances warrant it? Could one legitimately preach a sermon from this passage on the virtue of lying to the glory of God? Hardly! The question of lying is not pertinent to the passage at all. That is a matter on which we would look differently today, in the light of the full revelation of God in Christ. The falsehood is merely part of the ore in which the word of God is embedded. The commendable thing about the behavior of the midwives is that they "feared God," and on the basis of that supreme loyalty were willing to risk their necks in violating a command of the world's most ruthless monarch of their day. Loyalty to God rather than to the State in a matter of conscience is the gold here. It must be separated from the ore of lying.

A second illustration may be drawn from the prophetic pictures of the future given in the Old Testament. In speaking of the golden age to come, the prophets were necessarily limited to the thought forms of their day. They could have made sense to those to whom they spoke in no other way. Imagine Isaiah picturing to his day the development of the Kingdom of God in the form it has assumed in the Christian Church of our time! Or imagine a description of an ecumenical youth conference such as this to the men of eighth century Judah! Such pictures would have meant nothing. On the other hand, it is just as foolish to insist on the literal fulfillment of the prophetic pictures in our time or any subsequent time. Dr. Albertus Pieters, in an unpublished manuscript which I was privileged to read, tells of a father who promised his young son a good horse and carriage when he came of age, if in the meantime he maintained the path of rectitude. By the time the boy had grown to manhood and the promise was to be fulfilled, automobiles had come in. A literal fulfillment of the father's earlier promise would have been a sorry gift then! The last thing the young man wanted was a horse and buggy! The only way the father could *really* fulfill his promise was to change the form of its fulfillment from that in which it was originally given. So, in regard to the prophetic pictures of the future, they were made in the forms of the day in which they were first spoken. They are fulfilled not in those terms but in forms fitting to the times of their fulfillment.

These illustrations clearly illustrate that in seeking the word of the living God, we must go to the Scriptures not to assume that every word printed there is a divine oracle; but by utilizing our

[7] *De Servo Arbitrio.* Quoted by George W. Richards, *op. cit.*

best powers to distinguish between the eternal truth and the forms in which it was carried, to listen for the voice of the living God to us. And we must listen for the voice of God to tell us through the Scriptures only what he designs to tell us there. He will not tell us what we can find through the microscope or telescope or in the laboratory.

The writers of the Westminster Shorter Catechism (if I may be allowed to refer to that distinctly denominational brochure in such ecumenical company as this!) seemed to sense this truth. In reply to the question, "What do the Scriptures principally teach?" they answer, "The Scriptures principally teach what man is to believe concerning God and what duty God requires of man." This places a proper emphasis on the function of the Bible, and suggests that function to be threefold: (1) to reveal God, the living God; (2) to reveal man to himself in the light of God; and (3) to announce the "good news" that the estranged relationship between them is to be overcome by the costly redemptive action of a loving God, and that man should live in the power of this redemption (this last is an implication drawn from other teaching of the Catechism as to "what man is to believe concerning God").

When we speak of the Scriptures, then, we speak of them as a body of literature containing the record of the redemptive activity of God in history. And we believe that through that record this living God, who has supremely and permanently arrived in history in the person of Jesus Christ, speaks to us more personally and meets us more intimately than he does anywhere else.

II

But now, I want to raise a question which I cannot completely answer. (Perhaps the combined wisdom of your discussion groups will produce the answer!) How does one hear the voice of God in Scripture? In what way does one determine what God is trying to say to him in his specific situation? This is no easy matter. An example will serve to sharpen the issue. A friend of mine was serving in Korea during the days when the question of shrine worship was being forced by the Japanese. A fellow missionary came to my friend and inquired, "What are you going to do about the situation—leave or stay?" My friend replied that he was not sure, but was seeking the mind of Christ in the matter. The other said, "Well, go to the Bible! That is where you find the mind of Christ! What does the Bible say? 'Occupy till I come' (Luke 19:13). It is the will of God to stay." My friend replied that he was not sure that that was the word of the Lord to him in that situation, but that he would wait for more light. Two weeks later the same fellow missionary accosted my friend again. "What are you going to do—leave or stay?" he asked. My friend replied again that he was still seeking for light. The other countered, "Well, go to the Bible! That is where you find the will of God! What does the Bible say? 'What fellowship have righteousness and iniquity? or what communion hath light with darkness?' (II Cor. 6:14). It is the will of God to leave." Apparently God had changed his mind during the two weeks!

The Bible is an instrument through which God gets at us, but it is not an automatic thing, like a heavenly telegraph system or a divine short wave

set, on which we listen for the clicking of the keys or turn the knobs to get our answer. In fact, the word of God in one situation may be the voice of the devil in another! I do not believe that to be an extreme statement, but the sober, straightforward putting of a fact. In Isaiah's day, what was the word of Jahweh concerning Jerusalem? Was it not this: Jerusalem is inviolable! Let the world conqueror come. He can take every other city; but mighty though he is, he cannot take this city, for it is God's city. And since God is mightier than the strongest of men, Jerusalem will stand! Sennacherib is no match for Jahweh! Later, in Jeremiah's day, what happened? Did not the people lay hold of Isaiah's sermon, which was the voice of God to his day, and utilize it in such fashion that it became the voice of the devil in their day? "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these," they cried. Jeremiah said that the city would be destroyed. No, replied the people. Jerusalem is God's city, and is therefore inviolable. God is stronger than Nebuchadnezzar! Our city will stand! *And we have scripture to prove it*! What is this but an illustration of the fact that the word of God in one historic situation had become the word of the devil in another.

But there is an illustration of the difficulty of finding the word of God in the Bible which comes much closer home to me. It is to be found in the record of the Temptation of Jesus. I do not believe that in that experience the devil appeared in the form of the devil. He appeared rather in the form of holy Scripture. As Jesus pondered his problem he was faced with two strands of Scripture regarding the Messiah. I believe that for long he had surmised that the Suffering Servant concept in the Second Isaiah, which nobody else accepted as Messianic, was the one adequate Old Testament picture of the Messiah. At the Baptism this surmise was sealed, and Jesus set out on his public ministry to fulfill the vocation of the Suffering Servant. What then? He was driven off into the wilderness to be tempted. The Temptation was designed not so much to tempt him as to whether he were Messiah or not, but to tempt him at the point of whether he had been wrong in this new interpretation of Messiahship. But the force of the temptation lay in the fact that he thought he had found this interpretation of a suffering Messiah in Scripture, and yet there seemed to be so much Scripture on the other side of the question.

This is brought out clearly in the scriptural background which lies behind the record of the Temptation experience. Why was Jesus challenged to turn stones into bread? It was because there was Old Testament warrant for a Messiah to do just that! In Exodus 16:4 God says to Moses, "I will rain bread from heaven for you." If God did that for Moses, would he not do the same for the Messiah? Furthermore, Moses had said, "Jehovah thy God will raise up unto thee a prophet from the midst of thee . . . like unto me; unto him shall ye hearken" (Deut. 18:15). Did it not therefore behoove the Messiah to duplicate what Moses had done, except to exceed him in the doing of it? To prove that this was the current expectation of the Messiah, the Jews, in John 6:30f., put this exact proposition squarely to Jesus. "What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in

the wilderness; as it is written, He gave them bread out of heaven to eat." Moses gave bread out of heaven. If you are Messiah, you should at least do that much! And they based it on Scripture! So in the mind of Jesus the struggle lay in a decision between two strands of Scripture. The scriptural basis for one of the other Temptations is given, "He shall give his angels charge concerning thee"; and "On their hands they shall bear thee up, lest haply thou dash thy foot against a stone (Matt. 4:6). Again an idea suggested to his mind by Scripture was warring with another idea suggested by Scripture. Jesus had to find the voice of the living God for him then. His problem was: Through which of these Old Testament words is God trying to make his will known to me? And it was not an easy decision! It is no wonder that the accounts of the Temptation represent him as struggling for forty days. The struggle was not so much to do the will of God as to know it. The printed page alone did not have the answer. Through the medium of Scripture, by pondering, meditating, praying, struggling, Jesus had to listen for the voice of the living God speaking to his deepest inner self in that critical hour.

How did he determine God's voice? What clue told him which strand of Scripture was the one to be obeyed? It is very difficult to answer this. I believe, however, that there is a clue in Jesus' replies to the Tempter. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of *God*" (Matt. 4:4). "Thou shalt not make trial of *the Lord thy God*" (Matt. 4:7). "Thou shalt worship *the Lord thy God*, and *him only* shalt thou serve" (Matt. 4:10). In each of these replies there is a reference to *God*, and in two of them an explicit mention of his *Lordship* over Jesus' life. Jesus' heart loyalty to God, his absolute abandonment to him and commitment to his will, became the organ by which the living God could speak to him through Scripture. This is confirmed by a word of Jesus recorded in the Fourth Gospel, which I believe to be a reflection of Jesus' own experience, "If any man willeth to do his will, he shall know of the teaching, whether it is of God" (John 7:17). It was through Jesus' willingness to obey the will of God when he discovered it that he was able to discover it. Obedience was the "organ of spiritual knowledge" for him.

In the early days of radio transmission, I had a little crystal receiving set made with a pepper box and a hair pin. The hair pin served as a needle which found the sensitive spots on the silica or galena crystal through which sound became audible. The sound was there all the time, but it could come into the range of my hearing only when the needle rested on a sensitive spot. As we approach the Bible, the voice of the living God becomes audible to us as we set the needle on the sensitive spot of obedience. Then we know the Bible to be the agent of the word of the living God not because of any *a priori* theory of its origin, but because it has functioned in making God's voice heard. We hear by the attitude of obedient receptivity.

I am reminded of a statement in a recent article by Paul Minear, when he writes: "Those who read the gospels and who find only irrelevancies remind me of Clifton Fadiman's discussion of the reading by children of books beyond their depth. 'The child reader is an automatic selecting mechanism. What

he is not emotionally ready to absorb, his mental system quietly rejects.' As Nietzsche has written: 'History will make you only those confessions which are worthy of you.' "[8] For the mature reader of the Bible we might change Fadiman's statement to read: "What he is not *spiritually ready to obey*, his mental system quietly shuts out!" If we obediently approach the Scriptures, they shall function in such a vital fashion that we shall no longer need theories of inspiration to undergird them, but shall know with a certainty that lies beyond the reach of any theory that through these Scriptures the living God has met us. In a conversation with Dr. Harris E. Kirk of Baltimore, he remarked: "I never had any theory of inspiration because I never needed any. I go to the Old Testament to find myself, and to the New Testament to find Christ, and that is all I need." The Scriptures, then, bring us the word of God not because of any theory about them, but just because they bring us the word of God.

Dr. R. W. Dale once told of the remodelling of an English church. To do what was desired in changing the front of the church was impossible because two large pillars which held up the roof stood in the way. The only way the desired changes could be made was to remove the pillars, and in that case the roof would fall in. The problem was finally solved by an architect discovering that the pillars were "dummy" pillars which, rather than holding up the roof, were being held up by it! So, to many the worth of the Scriptures rests on a theory of inspiration, whereas in reality the theory of inspiration rests rather on the worth of the Scriptures. We do not believe the Gospel because we believe the Bible; rather do we believe the Bible because we believe the Gospel. We concur, then, with the judgment of Dr. P. T. Forsyth: "We must reduce demand as to the Bible, and press it as to the Gospel. That way lies the future."[9]

III

Now, what is the relation of this instrument of God's voice to the minister? I shall suggest briefly four aspects of this.

(1) The Bible is the supreme instrument in the cultivation of the minister's own soul. Behind every sermon there must be a man, and the primary function of the Bible for the minister is to produce that man. The Bible is not for the minister chiefly a quarry of texts; it is rather the starting point from which he grows a soul. And if he is not in the process of growing a soul, his ministry is spiritually doomed before he begins. To quote Dr. P. T. Forsyth again, "The Bible is the preacher for preachers."[10] We often read the Bible to get texts to throw off on the Pharisees, or Judas, or Jonah. But that is not the purpose of the Bible. These things were "written for our learning." They mirror our own lives. We stand with the Pharisees with every attempt to attain status before men or God. The Bible's portrayal of the Pharisees is a portrait of ourselves. And Judas—who was he? He would better be forgotten if he were only an unfortunate ancient character. There is no virtue in digging up his

[8] "The Relevance of the Message for our Day," *The Journal of Bible and Religion*, May, 1942, p. 89.

[9] *Positive Preaching and the Modern Mind* (New York: Eaton & Mains, 1907), p. 373.

[10] *Ibid.*, p. 17.

bones to damn him again. But Judas—I am Judas!

"My weak self-will and guilty pride,
His Judas and His Pilate were."

I am to read about Judas not to analyze his motives and describe his behavior, much less to get ideas to fill in twenty minutes on Sunday morning. I am to read about Judas first and foremost in order that through his story I may see the treachery of my own heart toward God.

We ministers have become too much a professional lot, trying to develop techniques and smooth tricks to make people think we are clever. Men don't get past us to God. They go away from our services saying, How fine is the preacher! But seldom do they go away saying, How great is my sin! and, How great is the love of God! Said Paul, "Though I speak with the tongues of men and of angels, . . . though I have all knowledge; . . . though I have all faith so that I could remove mountains;" I am *nothing* unless the *agape*, the life and love of God, dwells in me and is imparted through me. One recalls Carlyle's oft-quoted statement, "What this parish needs is a minister who knows God at more than second-hand"; and his remark of a certain minister who was not very prominent, "When a man discovers he has a soul to save, he goes to hear him."

The final cure for an empty professionalism is to keep close to the Bible. If we keep company with men like Isaiah, Jeremiah, Amos, and Paul, we shall be forever done with shallow impressionism in preaching which is not backed by genuine Christian manhood and wrought out in deep soul struggle. The preachers of the Bible struggled first of all with the spiritual development of their own souls. Their sermons were but the visible stains of their own life blood. We shall move in that direction as we dwell habitually in the world of the Bible.

(2) The Bible is the supreme source of our theology. It will help us to avoid sentimentality on one hand and rigid logicality on the other, by keeping our theology in living relations. All theology worth having was first of all religious experience. Its final concrete form is nothing but a symbol to suggest the spiritual reality behind it. Our danger is that we get the symbol and miss the reality behind it. We pass on the intellectual formulation without reliving the religious experience, and end in a sterile theology which is unrelated to life.

I know a man who married rather late in life. One day, prior to his marriage, he saw a lovely portrait of a girl in the studio of an art professor. He asked the professor if he could take the portrait home and hang it on his wall. Consent was granted, and the professor offered to introduce him to the girl. He demurred at that, for he said that he was afraid the living image would spoil the portrait. For four years that portrait hung on his wall. Finally, by accident he met the girl. It was love at first sight, and before long they were married. The point is this: Something happened when the two living beings met that did not happen in four years of admiring the symbol of the living being. Living relations are vital. So it is possible to admire theological symbols, creeds, doctrines, without ever coming into living relations with the God whom they seek to describe. The Bible is the cure for this. It keeps theology vital by confronting us with the living God himself.

Furthermore, the Bible helps us avoid

overemphases, lack of balance, and extreme views. No doubt all theologies are in some measure based on some part of the Bible, but they do not exhaust the whole of the Bible. The Bible is bigger than any one system of thought. We must therefore avoid judging the Bible by our theologies, but must judge our theologies by the Bible. This is but another way of stating the vitalizing function of the Bible in theology, for the genius of life is proportion, and the Bible as a whole maintains our sense of proportion.

Thomas Chalmers, in speaking of the intrusion of theology into the precincts of his living relationship to his Lord, summed up this whole question of the relation of the Bible to theology in better words than mine: " . . . for the simple obedience of love which the gospel teaches me, I [must] either give up obedience entirely, or I find it prove fatiguing, because in addition to the simple feeling, I have also to give it its proper place in the fabric of orthodoxy, and to wield a most cumbersome machinery of principles and explanations along with it. Is not this scrupulous deference to . . . factitious orthodoxy . . . a principle altogether foreign and subsequent to the native influence of divine truth on the heart? . . .

"I look upon Catechisms and Confessions as mere landmarks against heresy. . . . It's putting them out of their place to look on them as magazines of truth. There's some of your stour orthodox folk just over ready to stretch the Bible to square with their catechism; all very well, all very needful as a landmark, but what I say is, do not let that wretched mutilated thing be thrown between me and the Bible. . . .

"Bacon compares the Bible to the well-spring, and says he were a huge fool that would not drink but from a tank."[11]

(3) The Bible is the basic source of our preaching. When we stand behind a pulpit and face a congregation, what do we conceive our task to be? To give out our own poor ideas? No; we have no word of our own for the ills of the world in this dread hour. If we speak a word of our own we are at best healing the hurt of the world slightly, if at all. Unless our message is an unfolding of the meaning of the Scriptures, we are orators and not preachers. And the world will never be saved by oratory—only by God.

So much of our preaching is full of human trivialities which in the long run do not matter very much. We hear people remark about preachers, "Isn't he cute!" as though the function of the pulpit were to offer "cute" entertainment to help while away Sunday for churchgoers! The worst remark ever made about a sermon of mine was made, fortunately to my wife, by a woman who said, "Tell your husband that that sermon was just darling." I went home to repent, and to vow before God that I would forever do my best to avoid preaching "darling" sermons. The Bible does not deal on such superficial levels. With it as the chief source of our preaching, we shall find ourselves digging around the roots of great concepts, of eternal realities, which shall abide "the war of elements, the wreck of matter, the crash of worlds."

But even when we profess to use the Bible as our source of preaching, how do we handle it? There came once

[11] Quoted by James Denney in an article on Chalmers in *The British Monthly*, September, 1904, p. 443.

to Union Seminary in Richmond a preacher who spoke on the text concerning the days into which Samuel was born, "And the word of Jehovah was precious in those days" (I Samuel 3:1). He preached a magnificent sermon on the "preciousness" of the word of God. The word "precious" in the passage, however, means "rare" or "precious scarce!" A cursory reading of the passage in the English would have indicated this, for the word "rare" is in the margin, and the rest of the verse from which the text was taken defines "precious" by commenting that in those days "there was no frequent vision."

Another preacher took for his text the word "supposing" found in the passage John 20:15, where the remark is made concerning Mary, "She, supposing him to be the gardener, . . ." The point of the sermon was that Mary was content to see the gardener when she ought to have been looking for her Lord. This is the exact opposite of the truth of the passage! Rather than being content with the gardener, Mary pleaded with him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Furthermore, this passage has to do with the resurrection of Jesus, and the sermon had not one word about the resurrection.

These are but illustrations of the sort of thing which happens again and again, of dignifying our ideas by placarding a verse of Scripture across the doorway of our own thought. What right have we to use Scripture in that fashion? Our mission is to bring to the Scriptures all the resources we can muster from linguistic, exegetical, historical, and literary study; then to ponder, meditate, pray, and be gripped by what God is trying to say to our generation through the passage with which we are dealing, then present that to our people. This gives us the backing of the whole Hebrew-Christian tradition, and the authority of the truth by which the Scriptures have survived the ages. The faith is not ours. It is God's. And he has revealed himself to us in Christ. And it is through the Bible that Christ meets us supremely. The only right we have to preach is to preach Christ as he makes himself known through the Scriptures of the Old and New Testaments.

(4) The Bible is the prime requisite for our pastoral ministry. There is nothing more difficult to do than to deal intimately with people in personal relations. It is much easier to preach. Somebody once asked Gregory of Nazianzen a question. He replied, "I would rather answer that one in the pulpit!" It is easier to deal with men's needs in the mass in the sacred enclosure of the pulpit than to face them alone in the intimate relationship of a pastoral visit.

How shall this difficult task be undertaken? Without decrying any of the value of the insights to be drawn from the art of pastoral counseling and from the new knowledge of the psychology of human personality that is now available, I wonder if we would not do people more good by bringing to bear upon their lives some facet of truth from holy Scripture. Alexander Whyte at times listened long to people's tales of woe without saying a word; then, with hat in hand, he would pause and quote a mighty verse of Scripture, and be gone. Once in taking leave of a woman suffering from an incurable disease, he quoted the Scottish paraphrase of Isaiah 40:31, "On eagles' wings they mount, they soar." Then just as he

went through the door he turned and added, "Put that under your tongue and suck it like a sweetie."[12] On another occasion he sat in silence for twenty minutes while a disgruntled lady poured out her complaints. Then, arising to go, he shook hands and said, "And, mind you, forget not all his benefits."[13] Such bringing of Scripture to bear on men's needs might be a more effective method of the cure of souls than much of our psychologizing.

In my own pastoral experience, two incidents of this nature stand out among others. One was that of a visit to a patient in a hospital who was in a bad condition and was uncertain of the outcome. She had come from an underprivileged background, and this illness was merely one more burden added to an already intolerable list. What could one say that would be of help? I found my word in the Bible, in Isaiah 49:16, "Behold, I have graven thee upon the palms of my hands." I quoted that, and said, "My sister, you are branded into the palm of God's hand. He can never hurt you without hurting himself." I know not what good it did her, but I am convinced that it was better than any word of mine.

On another occasion, my first Sunday in a country parish, an elder took me to the home of a man who had been enduring a living death for months from inoperable cancer. The home was isolated and crude. The room was small, bare, crowded, filled with flies, and an almost intolerable odor from the nature of the man's disease. The sufferer was in his early thirties, a husband and the father of an invalid son who was helpless and would be penniless when the father died. I scanned the room hurriedly, and on the crude dresser saw one book—the Bible. Like a bolt out of the blue it came to me, what other book would be appropriate or adequate for this hour? I wondered even whether *Pilgrim's Progress* would have been adequate. It would have had a message. When Hopeful called back to Christian as they went through the waters of death, "Be of good cheer, my brother, I feel the bottom, and it is good," he said something which would have been of help in that hour. But, though you may think it smacks of superstition, it seems to me that the Bible has a mightier word even than *Pilgrim's Progress* for such a time as that. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The Lord is my shepherd." "Let not your heart be troubled." "The eternal God is thy refuge, and underneath are the everlasting arms." "I am the resurrection and the life." Such words as these somehow become the medium through which the living Christ confronts us in all the majesty of his love in our most desperate hours, in a way that he does nowhere else. As Henry Drummond lay dying he asked George Adam Smith to pray and to read the New Testament. "That is the book one always comes back to," he remarked.[14] And so it is.

In conclusion, let me refer to a passage in *Pilgrim's Progress,* where Great-heart comes upon Mr. Valiant-for-truth who has just won a great battle. "Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself. Let me see thy sword.

[12] G. F. Barbour, *The Life of Alexander Whyte* (New York: George H. Doran Company), p. 363f.

[13] *Ibid.*, p. 365.

[14] George Adam Smith, *The Life of Henry Drummond* (New York: Doubleday & McClure Company, 1898), p. 501.

So he showed it him. When he had taken it in his hand, and looked thereon a while, he said, 'Ha! it is a right Jerusalem blade.' " Then Mr. Valiant-for-truth replied, "It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it." The Word of God revealed through the Bible is that sword.

DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on June 6th:

Masters of Religious Education (Prin.)

Virginia Carle, B.S. State Teachers College, Framingham, Mass., 1944
Jean Boleyn Cassat, A.B. University of Arizona, 1946
Elizabeth Bayard Downs, A.B. University of California, 1943
Mary Christine Hicks, A.B. Texas State College for Women, 1946
Margaret Anne Hurrell, A.B. University of Pittsburgh, 1947
Harry Alf Soloos, A.B. Pacific Lutheran College, 1947

Bachelors of Divinity

William Brimberry Abbot, A.B. Davidson College, 1947
John Edward Adams, B.S. University of Chicago, 1945
William Radcliffe Allen, A.B. University of Pennsylvania, 1947
James Stanley Barlow, A.B. Wheaton College, 1947
Odin Albertus Baugh, A.B. Whitworth College, 1947
Christian Harold Brackbill, A.B. Elizabethtown College, 1947
Charles Samuel Burgess, A.B. Colorado College, 1945
David Horace White Burr, A.B. University of Wisconsin, 1947
Sue Ollie Burt, B.S. Temple University, 1937
Arthur Mahlon Byers, Jr., A.B. Wesleyan University, 1936, M.S. University of Pennsylvania, 1941
Brevard Springs Childs, A.B. University of Michigan, 1947
Earl Shuler Christman, Jr., A.B. University of Rochester, 1946
John Craig, Jr., A.B. Maryville College, 1947
Robert Treat Deming, Jr., B.S.E. Princeton University, 1947
William Fletcher Emery, A.B. Waynesburg College, 1944
Daniel Buckley Eveland, A.B. Maryville College, 1946
Robert Gray Foulkes, A.B. Temple University, 1947
George Valentine Gardner, A.B. Juniata College, 1947
Stanley Arthur Goerner, B.S. Wheaton College, 1947
Walter Roberts Graig, A.B. Hamilton College, 1947
William Albert Grubb, A.B. University of California at Los Angeles, 1947
Wayne Melvin Hansen, A.B. University of California, 1947
Robert Bent Hayward, B.S. Worcester Polytechnic Institute, 1945

Vernon Kenneth Hoover, B.S. Johns Hopkins University, 1946
Richard William Hudelson, B.S. Butler University, 1943
Ellsworth Erskine Jackson, Jr., A.B. University of Pennsylvania, 1947
Marvin Lee Jacobs, A.B. University of California, 1947
Joseph James Lemen, A.B. Washington University, 1947
Richard A. Logan, A.B. University of California at Los Angeles, 1947
James Perry Martin, B.A.Sc. University of British Columbia, 1946
William Powell McConnell, A.B. University of California, 1947
Andrew Allison McElwee, A.B. Wheaton College, 1947
Peter Rutherford McKenzie, A.B. University of New Zealand, 1945; M.A. 1947
Thomas Fish Moffett, A. B. Wheaton College, 1947
Dean Redic Montgomery, A.B. Grove City College, 1947
Raymond Waddell Moody, A.B. Whitworth College, 1947
George Ernest Morrison, B.S. Bowdoin College, 1945
Harold Milton Neufeld, A.B. University of Nebraska, 1943
Raymond Carl Ortlund, A.B. College of Puget Sound, 1947
Willard Leonard Osterheldt, A.B. Upsala College, 1947
Russell White Park, Jr., A.B. Presbyterian College, South Carolina, 1947
Robert Manning Phenix, A.B. Princeton University, 1935
John Clifford Purdy, A.B. College of Wooster, 1945
William Robert Raborn, A.B. University of Kentucky, 1947
Leslie Wilmer Ratzlaff, A.B. Anderson College, 1940; Th.B. 1941
Kenneth McKinnon Read, A.B. Princeton University, 1943
Benjamin Ayrault Reist, B.S. University of Pittsburgh, 1947
Robert Sites Richardson, B.S. University of Pittsburgh, 1947
Nathaniel C. Roe, B.S. Cornell University, 1947
Harold Morton Russell, A.B. Maryville College, 1947
Robert McWatty Russell, Jr., A.B. Occidental College, 1947
Dorothy Winifred Sacher, A.B. King's College, 1946
Alfred Irving Sager, A.B. University of Chattanooga, 1947
Albert Thurston St. Clair, Jr. A.B. Haverford College, 1947
John Hardison Scott, A.B. Maryville College, 1944
John William Sheibley, B.S. Lehigh University, 1941
Duncan Clark Stewart, A.B. Wheaton College, 1947
Cecil Arthur Thornton, A.B. Macalester College, 1947
Russell Carleton Tomlinson, Jr., A.B. Lake Forest College, 1947
William John Turner, Jr., A.B. University of Pittsburgh, 1947
James Claud Upshaw, A.B. University of Miami, 1947
Malcolm Shurat Vandevort, Jr., A.B. State University of Iowa, 1947
David Bevier VanDyck, Jr., A.B. Wheaton College, 1947
George Allan Vorsheim, A.B. Wheaton College, 1947
Benjamin Martin Weir, A.B. University of California, 1947
John Andrew Westin, A.B. Gordon College, 1948

Robert Coddington Wheatley, Jr., B.S. Rice Institute, 1943
Paul Allison White, A.B. University of Pennsylvania, 1947
Prescott Harrison Williams, Jr., A.B. Wheaton College, 1947
Frederick Russell Wilson, A.B. Maryville College, 1947
James Nelson Wright, A.B. College of the Ozarks, 1947

Masters of Theology

Gerhard Lee Belgum, A.B. Luther College, 1936, Th.B. Luther Theological Seminary, Minnesota, 1940
George Thompson Brown, B.S. Davidson College, 1942, B.D. Union Theological Seminary, Virginia, 1949
George Chalmers Browne, A.B. College of Wooster, 1937, Th.B. Princeton Theological Seminary, 1940
Olaf Christopher Cartford, A.B. St. Olaf College, 1942, Luther Theological Seminary, Minnesota, 1945
Edward Bradford Davis, A.B. Yale University, 1943, B.D. The Divinity School, Yale University, 1945
Thomas Cox Duncan, A.B. Southwestern, 1942, B.D. Louisville Presbyterian Theological Seminary, 1945
Elwood Thornton Dyson, A.B. Franklin and Marshall College, 1935, B.D. Seminary of the Evangelical and Reformed Church, Lancaster, Pa., 1939
Luthard Nathanael Eid, A.B. Augustana College, 1939, M.A. Brown University, 1946, Th.B. Luther Theological Seminary, Minnesota, 1943
Gerhard Emanuel Frost, A.B. Luther College, 1931, Th.B. Luther Theological Seminary, Minnesota, 1934
Valdo Alexandre Galland, A.B. College Pierre Viret, Lausanne, 1941, B.D. University of Geneva, Switzerland, 1947
Franklin Lewis Gould, Jr., A.B. Carthage College, 1932, B.D. McCormick Theological Seminary, 1944
Friedrich Ludwig Herzog, The Gymnasium, Kleve, Germany, 1943, The University of Basel, Switzerland, The Theological Seminary, Wuppertal, Germany
John Howard Houdeshel, A.B. Maryville College, 1945, B.D. Princeton Theological Seminary, 1949
Carroll Wayland James, A.B. Abilene Christian College, 1941, B.D. Princeton Theological Seminary, 1949
Charles Henry Jester, Jr., A.B. University of Redlands, 1945, B.D. Princeton Theological Seminary, 1948
Gordon Gilbert Johnson, A.B. University of Minnesota, 1945, B.D. Bethel Theological Seminary, 1946
Tien-Hsi Kao, Eastern University, Moscow, 1930, B.D. North China Theological Seminary, 1940
Paul Frederick Keppler, A.B. Capital University, 1945, B.D. Evangelical Lutheran Theological Seminary, Capital University, 1949
August John Kling, A.B. Wheaton College, 1946, B.D. Princeton Theological Seminary, 1949
William Howard Kryder, A.B. Presbyterian College, South Carolina, 1944, B.D. Union Theological Seminary, Virginia, 1948
Marion Dale Larew, A.B. Carson-Newman College, 1944, B.D. Southwestern Baptist Theological Seminary, 1949
Martin Walter Leeseberg, A.B. Wartburg College, 1940, B.D. Wartburg Theological Seminary, 1947

Fitzhugh McMaster Legerton, A.B. University of Pennsylvania, 1946, B.D. Union Theological Seminary, Virginia, 1949

Jacob William Limkemann, B.S. Wheaton College, 1931, Th.B. Dallas Theological Seminary, 1935

William Tally Manson, Jr., A.B. Davidson College, 1938, B.D. Union Theological Seminary, Virginia, 1941

John Hart McAvany, A.B. Queen's University, Kingston, 1947, B.D. Queen's Theological College, Ontario, 1949

Jon Ermon Murray, A.B. Davidson College, 1944, B.D. Union Theological Seminary, Virginia, 1947

Frank Wayne Penick, A.B. Wesleyan University, 1946, B.D. Princeton Theological Seminary, 1949

Glenn Ralph Pratt, A.B. Union College, 1946, B.D. Princeton Theological Seminary, 1949

John Torsten Sandlund, A.B. George Washington University, 1946, B.D. Princeton Theological Seminary, 1949

James Hutchinson Smylie, A.B. Washington University, 1946, B.D. Princeton Theological Seminary, 1949

James Gray Spence, M.A. Glasgow University, Scotland, 1937, B.D. Trinity College, Glasgow, 1941

Richard Feild Taylor, B.S. Virginia Polytechnic Institute, 1935, M.S. 1936, B.D. Princeton Theological Seminary, 1948

Francis James Telford, A.B. University of Toronto, 1946, A.M. 1948, Emmanuel College, Toronto, 1949

Douglas Brian Thompson, A.B. University of Durham, England, 1946, University of Edinburgh

Gabriel Antoine Vahanian, Lycee at Valence, France, 1945, B.D. Paris Theological Seminary, 1949

Frank Louis Waaser, A.B. Colgate University, 1932, B.D. Colgate-Rochester Divinity School, 1934

Doctors of Theology

Irvin Wesley Batdorf, A.B. Yale University, 1938, Th.B. Princeton Theological Seminary, 1942

Thesis: *The Spirit of God in the Synoptic Gospels, an Historical Comparison and a Re-appraisal*

Kanichukattil Kurien George, A.B. University of Travancore, 1935, B.D. Serampore College, India, 1939

Thesis: *Problems Confronting Christian Education in the Mar Thoma Syrian Church and Indicated Solutions*

Jacob Werner Heikkinen, A.B. Augustana College, 1940, B.D. Hamma Divinity School, 1944

Thesis: *A Comparative Study of the Interpretations of Paul's Epistle to the Romans by Martin Luther and Karl Barth in Terms of the Problem of Hermeneutics*

Cedric Holman Jaggard, A.B. Dartmouth College, 1937, A.M. Haverford College, 1938, B.D. Union Theological Seminary, New York, 1941

Thesis: *The Exercise of Faith in Luther's Theology and Its Contribution to a Protestant Piety*

Daniel Johannes Theron, A.B. University of Pretoria, South Africa, 1941, B.D. 1944, M.A. 1945

Thesis: *Paul's Concept of Truth, a Comparative Study with Special Reference to the Septuagint, Philo, The Hermetic Literature, and Pistis Sophia*

Fellowships and Prizes Awarded in 1950:

The Fellowship in Old Testament to
Brevard Springs Childs

The Fellowship in New Testament to
Peter Rutherford McKenzie

The Fellowship in Systematic Theology to
Benjamin Ayrault Reist

The Fellowship in Practical Theology to
James Stanley Barlow

Faculty Fellowship to
James Perry Martin

The Newberry Fellowship of the Presbyterian Board of Christian Education to
John Clifford Purdy

Prizes on the Samuel Robinson Foundation to
James Stanley Barlow
Warren Herbert Ball
John Albert Bollier
William Moore Boyce, Jr.
George Thompson Brown
Elizabeth Anne Bulger
Olaf Christopher Cartford
Brevard Springs Childs
Earl Shuler Christman, Jr.
Alexander Crossan, Jr.
Emily Frances Deeter
Douglas James Elwood
Kanichukattil Kurien George
Louis Francis Gough
Susie Adelaide Grier
Roy Alvin Harrisville
James John Heller
Friedrich Ludwig Herzog
John Howard Houdeshel
Elizabeth Bradford Hull
Willem Lodewyk Ietswaart
Ellsworth Erskine Jackson, Jr.
James Renwick Jackson, Jr.
Thomas Carson Jackson
Robert Bender Jacoby
Ralph Hunter Keen
Fritzhermann Keienburg
Robert Keith Kelley
Doris Virginia Kissling
August John Kling
Frederick Richard Kling
Marion Dale Larew
Fitzhugh McMaster Legerton
Jacob William Limkemann
John Dana MacInnes
William Tally Manson, Jr.
James Perry Martin
Glen Edward Mayhew
James Alexander McAllister
William Powell McConnell
Robert Tappan Osborn
Horace Matthew Patton
George Wayne Plummer
Merle Edwin Porter
John Clifford Purdy
George Henry Ramsey
Leslie Wilmer Ratzlaff
Charles Frederick Richey
Jean McRae Ross
Elene Ruth Roussey
Dorothy Winifred Sacher
Charles Richard Sheppard
John Emerson Shettel
William Ernest Slough
Raymond Lee Strong
Morton Stanley Taylor
Robert Coddington Wheatley, Jr.
Paul Allison White
Robert Allan Wieman

The Scribner Prize in New Testament Literature to
Paul Allison White

The First Greir-Davis Prizes in Homiletics and Speech to
Senior—William Albert Grubb
Middler—Herman Theodore Silvius

Junior—Henk Vigeveno

The Second Greir-Davis Prizes to

Senior—Robert Gray Foulkes

Middler—Neill Quinn Hamilton
Clarence Mason Harvey

Junior—John Edwin Smylie

The Robert L. Maitland Prizes to

Harry Eugene Chase, IV
Kathleen Violet Graham

The Benjamin Stanton Prize to

John Albert Bollier

The Archibald Alexander Hodge Prize to

George Henry Ramsey

CONTRIBUTORS TO THIS ISSUE

The Reverend George A. Buttrick, D.D., LL.D., Litt.D., is pastor of the Madison Avenue Presbyterian Church, New York City. His Commencement Address was delivered in the University Chapel on June 6, 1950.

The Reverend Donald G. Miller, Ph.D., is Professor of New Testament at Union Theological Seminary, Richmond, Virginia. His address was delivered at the Interseminary Conference held on the campus March 16, 17 and 18, 1950. It was not prepared originally for publication, but we have prevailed upon the author to leave unchanged the spoken style.

THE PRESIDENT'S PAGE

July 29, 1950

Dear Fellow Alumni,

I am writing you these lines as Mrs. Mackay and I are on the eve of setting out for the Pacific Coast on an August vacation.

Now that the Institute of Theology is over—and a remarkable Institute it was—calm has descended on the campus. The only audible sounds emanate from Stuart Hall. In two classrooms forty students are studying Hebrew, while some others are being tutored in German to get ready for doctoral "Prelims." Sounds come too from the basement of old Stuart where a former dungeon is undergoing a radical transformation. Here, a bookroom, the Zwemer Museum, and a lunch and social room for off-campus students, all attractively got up, will occupy the vast unused basement of older days. Before the summer is past, work will also have begun on the new Speech and Radio Department in the third floor of Stuart. We want in this way to put to creative use, little by little, every square foot of unused space in all our old buildings. By transforming space already in use, and utilizing space never hitherto used, we seek to prepare the way for, and to establish our right to, the additional buildings now so sorely needed on the campus.

With the retirement of Dr. Andrew W. Blackwood the Seminary loses a very great teacher of Homiletics. Dr. Blackwood had begun to feel the heavy load of undergraduate teaching too great a strain. He coveted purely graduate work, and when an opportunity presented itself to fill the Chair of Homiletics in the Temple University School of Theology he was disposed to accept the position. This Chair has the added advantage that its incumbent is not required to retire, as in Presbyterian Seminaries, at the age of seventy. We rejoice, however, that Dr. Blackwood, at the age of sixty-eight and retiring from Princeton Seminary on full pension after twenty years of fruitful service, is in very good health. We trust that the students of Temple University School of Theology will have the privilege of listening to this great teacher for many years to come. There accompany Dr. and Mrs. Blackwood into their new sphere of labor the gratitude and best wishes of the Trustees, Faculty and Alumni of Princeton Theological Seminary.

After four years of devoted service to the Seminary as Guest-Professor in the School of Christian Education, Dr. Jessie D. Crawford has resigned her position. Princeton Seminary tenders to this gracious lady its most sincere thanks for the service she has rendered to the institution and wishes her every blessing in her further service to the cause of Christian Education.

In order that the Board of Trustees may have ample time to secure successors to Dr. Blackwood and Dr. Crawford, the work for which they were

responsible will be divided among the other members of the Department of Homiletics and the School of Christian Education. They will also have the assistance of several part-time teachers for the Academic Year 1950-1951.

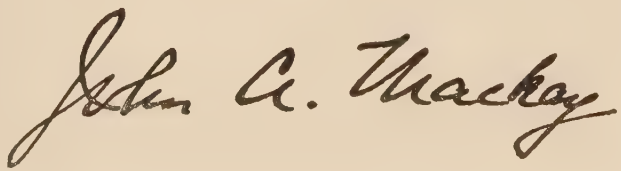
For those of us who attended the annual Alumni Banquet at Commencement time, one of the memorable events on the program was the gift to the Seminary by the members of the Graduating Class. The presentation was made by the Class President—Mr. Stanley Barlow—who said as follows, "We, the Class of 1950, in expression of our sincere appreciation for the Seminary and all it has meant to us during the past three years, present herewith the amount of two hundred and eighty-two dollars for the purchase of a sound movie projector, which we know you can use to good advantage." As I said at the time of the presentation, in expressing the thanks of the Seminary for this magnificent token of good-will, the Class of 1950 has been characterized by a spirit of unusual solidarity and thoughtfulness.

Under the magnificent leadership of Allan Frew of the Class of 1935, the Student Center Drive makes steady headway. But we have still a considerable distance to traverse before the goal is reached. Let us all bend our energies to the task and make the year 1950-51 the red-letter year when Princeton Seminary shall begin to have a campus home.

On the back cover of this bulletin you will find reference to "Theology Today." Should you be a subscriber already, let us have your renewal in due course. If you are not a reader of "Theology Today" may I ask you to become one now and to speak about the review to others. Thousands of readers in every part of the world find "Theology Today" the most helpful and stimulating of theological quarterlies. Do cheer us on who get it out month by month on marginal time. By so doing, you will help make our heritage of evangelical faith a luminous and redemptive force amid the present confusion.

The clouds gather again on the international horizon. Korea, the "beloved country," where nine months ago I witnessed one of the greatest triumphs of Christian missions, is today the woeful scene of war and the question-mark of the world's tomorrow. Let our prayers ascend to God for fellow-alumni, Korean and American, in this afflicted and apocalyptic land. And let us, by God's grace, be prepared for all that He is preparing for us.

Your fellow alumnus,



PRINCETONIANA

Lefferts A. Loetscher

World Council of Churches

DR. MACKAY attended the meeting at Toronto in June of the Central Committee of the World Council of Churches of which he is a member. He is President of the International Missionary Council and chairman of the Joint Committee of the World Council of Churches and the International Missionary Council. He therefore presided at the meetings of the Joint Committee which were held in Toronto. These meetings, coming at the present crucial juncture of world affairs, were of peculiar interest and significance.

Seminary Commencement

There was unusually large interest and attendance at the Seminary Commencement this year. The Baccalaureate Sermon was preached by Dr. Blackwood on June 4 on the eve of his retirement from the Faculty. The crowded University Chapel was the scene on June 6 of the graduation exercises, with the address being delivered by Dr. George A. Buttrick of New York. One of the most interesting features of this year's commencement was the Class Hymn, the words of which were written by two of this year's graduating class, Miss Margaret Hurrell and Mr. Richard Huddleson. Dr. Jones composed the music. "Thou, Lord, hast called us" is the title of the hymn, and it was sung on three occasions at the commencement—at the Baccalaureate Service on Sunday, at the Alumni Dinner on Monday, and at the Graduation Exercises on Tuesday. A worthy precedent was established for the emulation of classes to come.

Princeton Institute of Theology

The Princeton Institute of Theology has had one of the best sessions in its history from July 10 through 20. The Institute Faculty, secured from many lands, was of outstanding calibre, and a total of 375 were enrolled. Twenty-nine different denominations were represented, from thirty-one states and the District of Columbia and Alaska, and from five foreign countries. Already many are looking forward to attending next year.

Campus Life

The Day of Convocation on February 1 offered a real treat in the coming of Dr. D. Elton Trueblood, Professor of Philosophy at Earlham College and well-known lecturer and writer on religious and devotional themes. He delivered three very practical and stimulating addresses on "The Conversion of the Church," "The Ministry of the Pastor," and "The Ministry of the Layman."

As has been the custom for some years, the seniors had a pre-graduation banquet. It was held on May 4 this year and Dr. Clarence E. Macartney of the First Church, Pittsburgh, delivered the address, "Drawing a Bow at a Venture." It was full of excellent homiletic hints to young preachers.

Something new under the sun came to light on May 11 when there was held the first Seminary Lawn Party, sponsored by the middler class. The

whole Seminary family was invited—faculty and students, wives and children. The clubs provided sandwiches and the wives provided cakes. The five hundred or so who came seemed to be in complete agreement that this should be an annual event.

Events come thick and fast in the closing weeks of a Seminary year. On May 13 the annual Faculty Retreat was held at a very nice place which the Seminary has only recently begun to visit for such purposes, Schooley's Mountain in the northwestern part of the state. Dr. Gehman led the opening and Dr. Metzger the closing devotions. The morning and afternoon sessions, respectively, were occupied with two principal themes—"The Role of the Seminary in the Present Cultural Situation," presented by Dr. Cailliet, and "The Role of the Seminary in the Present Church Situation," presented by Dr. Roberts. The discussion at each of the sessions was extended and highly fruitful.

Grounds and Buildings

Alumni returning to the campus notice changes in grounds and buildings which are continually being made in a careful program of maintenance. During recent years several of the old trees on the Mercer Street campus have had to be removed and several others submitted to rather radical surgery. But this is being accompanied by a carefully worked out plan of replanting. The new campus on Stockton Street has been very much beautified during the last two years by the rather extensive planting of shrubbery which sets off to the best advantage Tennent Hall and the adjacent buildings.

Most interesting of all, in connection with the Seminary's grounds and buildings, is the purchase by the Seminary last spring of number 21 Dickinson Street, immediately behind Payne Hall and across the street from the Friar Club. For the present at least the building may be used as a men's dormitory annex in order to accommodate some of the great increase in student enrollment which recent years have brought.

In each of the twelve missionary apartments in Payne Hall the living and dining rooms are being redecorated and refurnished. These excellent apartments are of course in continuous demand on the part of missionaries on furlough. Every year there is a most interesting representation from workers among the younger churches in all parts of the world.

The house at 52 Mercer Street vacated by Dr. and Mrs. Blackwood at his retirement will be occupied by Dr. and Mrs. Kerr in the very near future.

Venerable Stuart Hall, too, is the scene of some face lifting. The basement, which used to be a wilderness of odds and ends, is being finished to yield four excellent rooms comparable to the four large rooms on the main floor. One of these new rooms will be used for the Seminary Bookstore, which hitherto was domiciled in the basement of the Chapel but has long since outgrown those crowded quarters. The new room will be larger and more accessible. The Seminary museum will be transferred to another of the new basement rooms, and a third has already been in use as a lunch room for off-campus students. The fourth room will serve miscellaneous purposes for the present.

Theology Today

"The Simple Gospel: A Plea to Theologians" is the title of an interesting

article by Dr. Walter Lowrie in the current issue of Theology Today. Principal J. P. Thornton-Duesbery of Wycliffe Hall, Oxford, writes on "The Gospel and the Things to Come." Professor William Dwight Dunkel deals with "T. S. Eliot's Quest for Certitude." Princeton Seminary is well represented in this issue, with articles by Dr. Fritsch, Dr. Jurji, Dr. Zwemer, and Dr. Mackay. Each succeeding issue of this outstanding quarterly is fresh and interesting. Subscription to it is a "must" for the pastor who would keep in touch with current trends in theological thought.

Princeton Overseas

Statements of appreciation from two Germans who were at the Seminary this past year in the capacity of Research Fellows were printed in the last issue of the Bulletin. Two other Germans who were here this past year pursuing graduate studies have also written very appreciatively of their visit. Mr. Fritzhermann Keienburg writes in part: "It was a grand time which I was able to spend at Princeton: in my academic work I was able to make good progress and gain many new insights, under the advice and guidance of the members of the faculty and in the use of the magnificent library. In my personal life I grew through new friendships, meetings and talks with Christian brethren from all over the world; in my church work the seminary made it possible . . . to have me meet and address different kinds of groups and churches and so learn about American church life on the congregation level . . . All these experiences make me thankful to God and to all those who helped . . . May God give His blessings to Princeton Seminary, its faculty, its students and all the members of the seminary family.

"I am aware of the fact that I am leaving this country and all of you at a very critical time in world history. During the coming days we all shall ask from hour to hour: 'War or peace?' Some people advise me to stay here. 'Your safety would be greater!' But it seems to me that safety is not anywhere but in God's arms, and my prayer is that He may keep all of us under His care."

Mr. Friedrich Herzog, the other German student just mentioned, wrote to Dr. Roberts in part as follows: "Before I leave Princeton I wish to express my sincere gratitude for all the good you did to me, especially in the last time. I will not forget it. . . . I could probably write a long letter and possibly even a book about my experiences in Princeton. But I am not going to do this now. What I would like to say now is in a few words this: I wish to say thanks for all the kindness shown to me from professors and students. And I would like to ask you to express these thanks to the members of the faculty."

It is always a pleasure to hear from Seminary alumni in Ireland, who keep a warm spot in their hearts for this Seminary, and maintain an alive and active alumni group which they call the Irish Princetonian Association. Their secretary, the Rev. J. Wallace Bruce, of the Class of 1932, sends news of the recent annual meeting held in connection with the General Assembly of the Presbyterian Church in Ireland, on June 9. Dr. A. A. Fulton presided and the guest of honor was Dr. J. W. Cochran, official delegate of the Presbyterian Church in the U.S.A. to the General Assembly of the Irish Church.

Present also at the gathering of Irish Princetonians was the Rev. J. W. P. Lowry who studied here during the academic year 1948-1949. Dr. Bruce writes concerning Mr. Lowry's report and other matters: "We were all delighted to hear about the large student body . . . and other fine features of life on the campus. He spoke most highly of the genuine friendship and fellowship showed by both members of the Faculty and student body;—something for which the Seminary has been long and rightly famous.

"So we hope that Mr. Lowry is but the vanguard of a good number of our students coming over in the next few years."

Word from these friends in Ireland is always heartily appreciated, and their loyalty to the Seminary and interest in its progress are an inspiration to us all.

American Theological Schools

The seventeenth biennial meeting of the American Association of Theological Schools was held last June on the campus of the Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio. Dr. Mackay is the President of this organization and he delivered the presidential address and presided.

Dr. Roberts presented the report of the Committee on Theological Degrees. There was discussion as to whether the Association should recommend that theological schools set up a Graduate Professional Degree which would be a doctor's degree earned over a seven year period by one year's resident study, by further off-campus study, and by proficiency in the ministerial profession. Because of the great diversity of opinion that was manifest, the whole question was referred to the Executive Committee for further study.

The Association is planning a survey of theological education in the United States and Canada, the last survey having been made some twenty years ago. The immediate task is the securing of the funds necessary to carry forward the study. Dr. Roberts is Chairman of the Administrative Committee of the Survey Commission and presented a report on this subject to the Association.

There were also many other interesting addresses at the Association meeting. Dr. Liston Pope of Yale spoke on "The Curriculum and the Teacher." "Theology for Churches in Critical Areas" was the title of an address by Dr. W. A. Visser 'Thooft. Dr. Charles C. Morrison discussed "A Free Church Side by Side with a Free State."

In Memoriam

The Seminary community was saddened by deaths in the families of two Faculty members.

Mrs. Georges A. Barrois, wife of Professor Barrois, died very suddenly of a stroke on June 21. She was a distinguished sculptress, examples of whose work are preserved in the Metropolitan Museum of Art in New York and in other museums in this country and in her native Sweden. The sympathy of friends of the Seminary is with those who have been thus bereaved.

Dr. Hugh Thomson Kerr, father of Dr. Kerr of the Faculty, died on June 27. He was pastor emeritus of the Shadyside Presbyterian Church of Pittsburgh, Moderator of the General Assembly in 1930, for many years president of the Presbyterian Board of Christian Education, a pioneer radio preacher, and a widely known author and lecturer.

Guest Speakers

On invitation of the Faculty, the following preached in Miller Chapel on Tuesday evening:

The Rev. F. Paul McConkey, D.D., pastor of the First Presbyterian Church, Seattle, Washington.

The Rev. Louis H. Evans, D.D., pastor of the First Presbyterian Church, Hollywood, California.

Addresses have been delivered before the student body by:

The Rev. David S. Burgess of Rock Hill, S.C., on "The Church and the Labor Movement."

Dr. Walter H. Judd, a member of the Congress from Minnesota, on "The Foreign Missionary Enterprise."

The Rev. Samuel M. Shoemaker, D.D., rector of Calvary Protestant Episcopal Church, New York City, on "Evangelism and the Ministry Today."

Missionaries in Residence

Payne Hall, in its twenty-eighth year of service, has provided a home during furlough for the following missionaries and their children: G. C. Browne of China, L. D. Emery of Colombia, V. A. Galland of Colombia, F. L. Gould of West Africa, H. T. Hinn of Brazil, J. W. Limkemann of Honduras, P. J. May of West Africa, H. O. Moser of Mexico, F. P. Norniella of Cuba, R. N. Peirce of West Africa, D. F. Stamps of China, A. R. Stevenson of Egypt, and W. A. West of Lebanon.

ALUMNI NOTES

[1906]

James B. Brown has been installed pastor of the Valley Orthodox Presbyterian Church, Santee, Calif.

[1914]

Cecil V. Crabb has been called to the First Church, Earle, Ark.

[1915]

Cyril Ross has written that his daughter, Lillian Ross, of Korea, has been safely evacuated to Japan. He has just completed the ninetieth reading of the Greek New Testament.

Jan Karel van Baalen has begun his work as pastor of the First Christian Reformed Church, Edmonton, Alberta, Canada.

[1917]

The Maumee Valley Larger Parish, Grand Rapids, Ohio, has called Harry W. Richmond.

[1918]

Clarence Boomsma has been installed pastor of the Calvin Christian Reformed Church, Grand Rapids, Mich.

Roy L. Davis has begun his work as Executive Secretary of the Synod of Arkansas (U.S.).

[1919]

Hunter B. Blakely has been elected chairman of the administrative board of the Commission on Christian Education of the Association of American Colleges.

The Second Church of Richmond, Ind., has called George Goris.

In June Joseph L. Grier began his pastorate of the Associate Reformed Presbyterian Church, Gastonia, N.C.

[1920]

In the spring word was received that J. Kelly Unger and his wife had returned from Korea on an emergency furlough.

[1921]

The Presbytery of Yellowstone elected Paul R. Kirts as Stated Clerk at its spring meeting.

John E. Slater, Jr., accepted a call from the Ampere Parkway Community Church, Bloomfield, N.J.

[1922]

Angus C. S. Smith has been called to the United Church of Canada, at Annan, Ontario.

[1923]

Bruce A. Cumming received the degree of Doctor of Theology from Union Seminary, Virginia, at its Commencement in May.

The First Church of Big Flats, N.Y., has called Benjamin Klauser.

Irvin S. Yeaworth has accepted a call from the Covenant-First Church, Cincinnati, Ohio.

[1925]

The Seminary of the Evangelical and Reformed Church at Lancaster, Pa., has called Bela Vasady to the Chair of Theology.

Hiram H. VanCleve has begun his work as pastor of the Weaver's Union Church, the Beitleman Church and the Weaver Pike chapel of Holston Presbytery, near Bristol, Tenn.

[1927]

Edwin R. Rian has accepted the position of Vice-President of Beaver College, Jenkintown, Pa.

Charles J. Woodbridge has resigned his pastorate in Savannah, Ga., to join the faculty of Fuller Seminary, Pasadena, Calif.

[1928]

R. Clyde Douglass has been installed pastor of the church (U.S.) at Bethel and Union Springs, Ala.

At its Commencement in June, Heidelberg College conferred the honorary degree of Doctor of Divinity upon Reuben J. Schroer.

[1930]

Menno J. Brunk has begun his work as pastor of the Riverside Mennonite Church, Harman, W.Va.

[1931]

John Guichelaar has accepted a call to the North Street Christian Reformed Church, Zeeland, Mich.

[1932]

Samuel Colman received the honorary degree of Doctor of Divinity from Westminster College at the Inauguration Ceremonies of President Orr.

R. Park Johnson has been called to become Field Administrator for Presbyterian Missions to the Near East. His address is Beirut, Syria.

The First Church of Yellow Springs, Ohio, has called Buckley S. Rude.

Earl F. Schottke is pastor of the church at Ostrander, Ohio.

[1934]

At its Commencement in June, the College of Wooster conferred the honorary degree of Doctor of Divinity upon Frederick E. Christian.

Cecil H. DeKraker is teaching history at Grand Rapids Junior College, Grand Rapids, Mich.

The church at Moosic, Pa., has called William J. Frazer.

William S. LaSor has been promoted to Professor of Old Testament at Fuller Seminary, Pasadena, Calif.

The Calvary Church, Wilmington, Calif., has called Gordon A. MacInnes.

John W. Myrose has been elected Stated Clerk of the Presbytery of New Orleans.

[1935]

Ronald Brook is on furlough from his field in Africa, and plans to spend the year in Princeton in Payne Hall.

Raymond Sharp is now pastor of the First Church (U.S.) of Pleasant Hill, Mo.

[1936]

On May 7 Joseph Blackburn was installed pastor of the First Church, Willard, Ohio.

Stanley R. Boughton has accepted a call from the Church of the Covenant, Detroit, Mich.

On the occasion of the Commencement in June, Missouri Valley College conferred upon W. Davidson McDowell the honorary degree of Doctor of Divinity.

[1937]

Laurence E. Fisher received the honorary degree of Doctor of Divinity from Emporia College at its Commencement in May.

On June 11 Albert G. Karnell left for his new assignment as Chaplain with Fifth Air Force headquarters in Nagoya, Japan.

Robert S. Waggoner has been installed pastor of the Odell Avenue Church, Marshall, Mo.

[1938]

On April 28 Donald B. Mackay was installed pastor of the Knox Church, Stratford, Ont., Canada.

J. Franklin McHendry has accepted a call to the Windermere Church, East Cleveland, Ohio.

The First Church of Boone, Iowa, has called Russell E. Otto.

[1939]

Louis E. Campbell has been installed pastor of the First Church, Delaware, Ohio.

Alexander Christie has returned from Manila for a furlough year, and plans to study at Temple University. His address is 3735-C Herbert Street, Pennsauken, N.J.

Arthur Copeland has accepted a call to the First Church, Long Branch, N.J.

[1940]

Lincoln University, Pennsylvania, has called Donald M. Davies to be Professor of Biblical Literature.

Shaun Herron has become Assistant Editor of the British Weekly. His address is 11 Buckingham Street, Adelphi, London, W.C.2, England.

Cornelius A. Plantiga is Professor of Psychology in Calvin College, Grand Rapids, Mich.

[1941]

Jay Luman Bush has accepted the position of Associate Secretary of National Council of Presbyterian Men, with his office at 156 Fifth Avenue, New York City.

James Daane has begun his work as pastor of the Los Angeles Christian Reformed Church, Los Angeles, Calif.

The First Church, Terrell, Texas, has called John P. Dany.

Earl W. Hutchison has been called to the Central Avenue Reformed Church, Jersey City, N.J.

[1942]

On June 13 Lester R. Bachman was installed pastor of the Gethsemane Orthodox Presbyterian Church, Philadelphia, Pa.

Samuel D. Crothers has begun his work as pastor of the Los Angeles Heights Church, San Antonio, Texas.

Merrill R. Nelson is Director of Church Extension, the Presbytery of Minneapolis, with office in the Plymouth Building, Minneapolis, Minn.

[1943]

Edward A. Dowey, Jr., is working in Europe this summer for the Church World Service.

Elwood F. Reeves, Jr., has accepted a call to the church at Duncannon, Pa.

Gordon M. Ruff has begun his work as Principal of the Irwin High School, Kolhapur, Shahupuri, B.P., India.

Robert T. Williamson received the degree of Doctor of Philosophy from the University of Edinburgh in July.

[1944]

Claude C. Boydston, Jr., has accepted a call to the First Church of Billings, Mont.

Thomas S. Goslin, III and Miss Julia Payne Cox were married on June 19 in the First Church of Millville, N.J.

In September Harry J. Jaeger will begin his work as pastor of the Hermon Church, Philadelphia, Pa.

[1945]

Reuben T. Allen, Jr., has been appointed to Mexico by the Board of World Missions of the Presbyterian Church, U.S.

Walter L. Dosch, II, has begun his work as pastor of the Westminster Church of Mayfair, Philadelphia, Pa.

At its Commencement in June, Alma College conferred the honorary degree of Doctor of Divinity upon Wendling H. Hastings.

On July 15 William D. Livingston began his work as pastor of the church at East San Diego, Calif.

John R. Rodman has accepted the position of associate pastor of the Second Church, Knoxville, Tenn.

Charles J. Stoppels has begun his work as assistant pastor in the First Church, Flint, Mich.

J. Christy Wilson, Jr., and Miss Betty Jane Hutton were married on June 14 in Hamilton, Ont., Canada.

[1946]

William P. Bembower is Director, Upper Big Sandy Larger Parish, Pikeville, Ky.

Alan G. Gripe has completed his short-term appointment in the Philippines and has returned to this country. His address is 5402

East Washington Street, Indianapolis 19, Ind.

The First Church of Sibley, Iowa, has called Graden J. Grobe.

[1947]

On June 7 Fred R. Gibson was installed pastor of the First Church, Asbury Park, N.J.

James J. Heller has accepted the position of Professor of Biblical Theology in Moravian College and Seminary, Bethlehem, Pa.

John R. Mecouch, Jr., has accepted the position of assistant pastor in the Carmel Church, Glenside, Pa.

On September 1 Howard A. Redmond will begin his work as Associate Professor of Bible and Philosophy at Davis and Elkins College, Elkins, W.Va.

Lloyd G. Refsell is serving as pastor of the St. Olav Lutheran Church, Weehawken, N.J., while continuing his studies at Union Seminary and Columbia University.

[1948]

Remy Anker has begun his work in South Africa, where his address is, Mission Station Sefula, P.O. Mongo, Northern Rhodesia.

The Pine Street Church, Harrisburg, Pa., has called Louis F. Hutchins.

On May 23 E. Donovan Jones was installed pastor of the church at Collingswood, N.J.

[1949]

Samuel R. Burgoyne has been appointed by the Bishop as an Honorary Canon of All Saints Cathedral, Allahabad, India, the Cathedral of the Lucknow Diocese.

Frank McClure Caughey, Jr., plans to sail in September for his mission field in Thailand. He received the degree of Master of Arts from Columbia University in June.

In June Ernest O. Norquist began his work as pastor of the First Church, Red Lake Falls, Minn.

Following the year of graduate study at the Seminary, John H. Houdeshel has accepted a call to the church at Havre de Grace, Md.

Martin W. Leeseberg is pastor of the Bethlehem Lutheran Church, Georgetown, Conn.

After a year of graduate study at the Seminary, Glenn R. Pratt has accepted a call to the First Church, Springfield, Mass.

John T. Sandlund has been installed pastor of the Greenwood Community Church, Greenwood, R.I. He completed his graduate work at the Seminary in March.

During the past year James H. Smylie has served as a teaching fellow in the Seminary. He has now accepted the position of assistant in the First Church, St. Louis, Mo.

Elbert E. Sullivan has been installed pastor of the church at Burney, Calif.

It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

PLANS OF THE CLASS OF 1950

William B. Abbot, pastor, the Milton and Semora (U.S.) Churches, North Carolina.

John E. Adams, pastor, Pasco and Kennewick Churches, Washington.

William R. Allen, pastor, First Church, Blackwood, N.J.

J. Stanley Barlow, plans not yet settled.

Odin A. Baugh, pastor, Quincy, Wash.

C. Harold Brackbill, pastor, Andover and Yellow Frame Churches, N.J.

Charles S. Burgess, pastor, Holly and Bristol Churches, Colo.

David H. W. Burr, minister to students, University of Virginia, Charlottesville, Va.

Sue O. Burt, instructor in Bible and Sociology, St. Margaret's School, Waterbury, Conn.

Arthur M. Byers, Jr., pastor, Wissinoming Church, Philadelphia, Pa.

Virginia Carle, mission work, Alaska.

Jean B. Cassat, director of religious education, Basking Ridge, N.J.

Brevard S. Childs, further study, Basel, Switzerland.

Earl S. Christman, Jr., pastor, St. Peter's Church, Spencertown, N.Y.

John Craig, Jr., pastor, Mt. Vernon Church, Vernon, N.Y.

Robert T. Deming, Jr., pastor, Westminster Church, Vancouver, Wash.

Elizabeth B. Downs, director of Christian education, Trinity Community Church, Clifton Heights, Pa.

William F. Emery, pastor, First Church, Mays Landing, N.J.

Daniel B. Eveland, pastor, Frostburg, Md.

Robert G. Foulkes, Council for Clinical Training.

George V. Gardner, pastor, New London, Pa.

Stanley A. Goerner, assistant pastor, Corona Church, Denver, Colo.

Walter R. Graig, plans not yet settled.

William A. Grubb, further study, Princeton Seminary.

Wayne M. Hansen, assistant pastor, First Church, Fresno, Calif.

Robert B. Hayward, further study, Edinburgh, Scotland.

Mary C. Hicks, married, and assistant director of religious education, First Church of Christ (Congregational), West Hartford, Conn.

Vernon K. Hoover, Assistant to General Secretary, Committee on United Promotion, General Council.

Richard W. Hudelson, pastor, First Church, Mt. Vernon, Ind.

Margaret A. Hurrell, married.

Ellsworth E. Jackson, Jr., further study, Edinburgh, Scotland.

Marvin L. Jacobs, pastor, West Fargo, N.D.

Joseph J. Lemen, assistant pastor, First Church, Johnstown, Pa.

Richard A. Logan, pastor, First Church, Reardon, Wash.

James P. Martin, further study, Princeton Seminary.

William P. McConnell, further study, Basel, Switzerland.

Andrew A. McElwee, pastor, Faggs Manor Church, Cochranville, Pa.

Peter R. McKenzie, further study, Edinburgh, Scotland.

Thomas F. Moffett, pastor, Jordan, W.Va.

Dean R. Montgomery, pastor, Cleves, Ohio.

Raymond W. Moody, pastor, West Trenton, N.J.

George E. Morrison, under appointment to Egypt, United Presbyterian Board of Foreign Missions.

Harold M. Neufeld, further study, Princeton Seminary.

Raymond C. Ortlund, pastor, Latta Memorial Church, Christiana, Pa.

Willard L. Osterheldt, pastor, Westminster Church, Enid, Okla.

Russell W. Park, Jr., further study, Edinburgh, Scotland.

Robert M. Phenix, pastor, First Church, Gillette, Wyo.

John C. Purdy, further study, Basel, Switzerland.

W. Robert Raborn, plans not yet settled.

Leslie W. Ratzlaff, plans not yet settled.

Kenneth M. Read, assistant pastor, Northminster Church, Washington, D.C.

Benjamin A. Reist, further study, Princeton Seminary.

Robert S. Richardson, assistant pastor, Covenant Church, Springfield, Ohio.

Nathaniel C. Roe, under appointment to Africa, Board of Foreign Missions.

Harold M. Russell, pastor, St. Paul's Church, Laurel Springs, N.J.

Robert M. Russell, Jr., further study, Edinburgh, Scotland.

Dorothy W. Sacher, youth leader and office secretary, First Methodist Church, St. Cloud, Minn.

Alfred I. Sager, plans not yet settled.

A. Thurston St. Clair, Jr., pastor, Greenport, Long Island, N.Y.

John H. Scott, pastor, Trinity Church, Berwyn, Pa.
John W. Sheibley, assistant pastor, First Church, Norristown, Pa.
Harry A. Soloos, assistant pastor, First Church, Vancouver, Wash.
Duncan C. Stewart, pastor, First Church, East Boston, Mass.
Cecil A. Thornton, pastor, Grace Church, Beaver Dam, Wis.
Russell C. Tomlinson, Jr., pastor, Brent Larger Parish, Ala.
William J. Turner, Jr., pastor, Third Church, Wheeling, W.Va.
James C. Upshaw, pastor, Walnut Creek, Calif.
Malcolm S. Vandevort, Jr., stated supply, Emporia and Americus United Presbyterian Churches, Kansas.
David B. VanDyck, Jr., pastor, Hot Springs and Lone Pine, Mont.
George A. Vorsheim, pastor, Sag Harbor, Long Island, N.Y.
Benjamin M. Weir, plans not yet settled.
John A. Westin, pastor, Perry, Okla.
Robert C. Wheatley, Jr., further study, Edinburgh, Scotland.
Paul A. White, pastor, Oronoco, Minn.
Prescott H. Williams, Jr., pastor, Mackamie Memorial Church, Snow Hill, Md.
Frederick R. Wilson, under appointment to Iran, Board of Foreign Missions.
James N. Wright, under appointment to Brazil, Board of Foreign Missions.

TRUSTEE MEMORIAL MINUTE

Judge Adrian Lyon

Adrian Lyon lived his more than eighty years very close to his God. Born a poor boy in rural New Jersey on July 25, 1869, he rose to national prominence as lawyer, judge, banker and Christian statesman.

It was one of the deep sorrows of Judge Lyon's life that he was not able to go to college. He never even graduated from high school. The handicap of inadequate schooling was overcome by tireless effort, including almost endless study and by the accumulation through the years of one of the finest private libraries in New Jersey.

Of special interest to lawyers is the fact that he was admitted to the Bar in New Jersey in 1892, although he was not graduated from New York Law School until 1894. He did not immediately open his own law office but for approximately three years worked as a law clerk in the office of James S. Wight, then a leading lawyer of Perth Amboy. The young lawyer became superintendent of schools of Perth Amboy in 1894, a position which he held for two years and almost immediately upon opening his own law office in 1895 he became city attorney. In 1900 he was a member of the New Jersey State Legislature and for nine years beginning with 1901 he was Judge of the Perth Amboy District Court from which he was promoted to the judgeship of the Middlesex County Court of Common Pleas in 1909, a position which he occupied for the greater part of his life. He was also referee in bankruptcy from 1913 to 1930.

But the scope of his labors and of

his influence as a Christian citizen and as a disciple of Jesus Christ was far wider than the scope of his judicial work. Throughout his life he was deeply interested in the welfare of his community. He was treasurer of the Perth Amboy General Hospital for many years beginning with 1905 and was President of the Perth Amboy Y.M.C.A. beginning in 1912 and for a decade between 1925 and 1935 he was chairman of the General Board National Council of the Y.M.C.A.

Judge Lyon was prominently known in banking circles, having been President of the Perth Amboy Savings Institution since 1899. In 1910 he became President of the New Jersey State Bankers Association.

The work which was closest to Judge Lyon's heart was his work for the church. He became an elder of the First Presbyterian Church of Perth Amboy on September 8, 1898. For the greater part of his life he was in charge of the Bible Class of that Church. He became a member of the General Council of the Presbyterian Church U.S.A. in 1931, a position which he held until 1937.

In May, 1932 he was elected to the Board of Trustees of Princeton Theological Seminary to fill a vacancy caused by the death of Mr. John B. Larner of Washington, D.C. He was inducted as a Trustee on October 11, 1932. He was the alert and very efficient chairman of the Grounds and Buildings Committee from 1932 until 1950. He was elected to the Administrative Committee in May, 1933 and served on that committee until his death.

By nature, quiet and unassuming, Judge Lyon had a spiritual depth which was felt by all his friends. He hated evil and loved the good. He was ever concerned over the failure of the Gospel to make the progress he thought it should be making. Typical of his thinking was his remark to a friend that it is a tribute to the cause of Christ that it can make any progress at all considering the frail material on which it must depend.

Almost overgenerous in his giving, Judge Lyon was a benefactor in many areas of life. A veritable army of young people and of unfortunate folk have been helped and in some instances saved by his generosity. But always the cause of Christ and the Church which he loved came first in his giving.

Several years ago Judge Lyon underwent a serious operation, from the effects of which he never completely recovered. His entire nervous system received a severe shock from the operation and as a result it was necessary for him to have many months of tender care in his home which he received in abundant measure from his beloved wife, herself one of the leaders among the Presbyterian women of New Jersey. Judge Lyon passed away quietly seated in his chair in his home on March 11, 1950.

New Jersey has lost one of its leading Christian statesmen. The Bar has lost one of its great attorneys and the judiciary a much honored leader. The Church has lost a beloved disciple. Princeton Theological Seminary has lost a faithful and devoted Trustee. And we as individuals have lost a friend so close that the blessing of his life will remain with us through the years.

BOOK REVIEWS

Christian Belief, by Alec R. Vidler. Charles Scribner's Sons, New York, 1950. $2.25.

This book consists of a course of open lectures delivered in the University of Cambridge at the invitation of the Board of the Divinity Faculty. The outcome of a similar invitation about ten years ago was Dr. J. S. Whale's *Christian Doctrine*, which is one of the best things of its kind in the English language and is now in its sixth impression. Canon Vidler's book is worthy to stand alongside it.

The purpose of the lectures was to inform rather than to convince or defend, and Dr. Vidler has given an objective statement of Christian belief without any attempt to "sell" it to his audience. He brings to the task a profound insight into the faith, a wise and informed judgment, and a mastery of crisp and lucid statement. It is remarkable how much he has been able to say, by economy and precision of language, in the short space of seven lectures. The exposition is enlivened by many apposite quotations from recent and contemporary writers; the greatest number, it is noteworthy, are drawn from P. T. Forsyth.

The book contains many things that should prove helpful to the ordinary minister in the exercise of his teaching function. Reference may be made to the chapter dealing with the Holy Spirit which, despite the author's diffidence of writing anything on the Holy Spirit that will "come off," comes as nearly off as anything that has been written on this subject for a long time. Canon Vidler dwells on two points: first, that the work of the Spirit is to continue and implement the work of Christ; and second, that the Spirit is closely associated with the *Koinonia*. In the New Testament, as he points out, "the primary work of the Holy Spirit is to create and sustain a common or corporate life, a life in community." His clear exposition of the New Testament doctrine should help to dispel the popular misconception of the Spirit (which has been fostered by some popular teaching) as a mysterious force, like *mana*, of whose presence the individual becomes conscious in the depths of his own soul.

In the final chapter on eternal life Canon Vidler takes account of the doctrine of "realized eschatology," associated with the name of C. H. Dodd, and he follows Dr. Dodd in interpreting futurist eschatology as symbolic only: the myth of the last judgment and the return of Christ are not events which will happen at some future date, because they are inconceivable within the spatio-temporal order; they are symbolic expressions of the permanent relation of God to the world as its judge and deliverer. Yet, as Dr. Vidler clearly perceives, the resurrection of the body stands as a bulwark against any Platonic idealization of the Christian hope; though it cannot be taken literally, what it symbolizes is a real triumph of God's eternal purpose in the form of the universal restoration not only of mankind but of the whole cosmos, and Dr. Vidler is able to affirm this; though it is equally inconceivable by our minds as at present constituted. There is surely an inconsistency here.

The opening chapters, which deal with God and his relation to mankind, are the least satisfactory part of the book. Canon Vidler takes as his starting point the position of man in the universe, encompassed by mystery, and he proceeds to develop the familiar argument for faith in the sense of acceptance of a probability. Christian belief is put forward as "an interpretation of our existence and experience in this bewildering universe," but, as behooves it in such a situation, with an absence of dogmatism. This Pascalian pose, however, for all its show of humility, is really an inverted form of pride. True humility ought surely to constrain us to acknowledge that our knowledge of God derives in the first instance from the fact that we were told about him. When Canon Vidler comes to speak of the revelation of God and its connection with historical events he has much that is penetrating and enlightening to say about it, but before doing this he talks in terms of a God who has to do with man apart from his historical revelation of himself and a man who has to do with God apart from his historical confrontation with God in his revela-

tion. Both this God and this man are abstractions, a kind of metaphysical marionettes.

Fortunately, they disappear towards the end of the second chapter, and from that point onward the book can be commended as a trustworthy and illuminating exposition of Christian belief.

GEORGE S. HENDRY

The Person and Work of Christ, by Benjamin B. Warfield. Edited by Samuel G. Craig, Presbyterian and Reformed Publishing Co., Philadelphia, 1950. Pp. 575. $4.50.

It is scarcely necessary to acquaint the alumni of Princeton Seminary with the author of these essays! Dr. Warfield was the distinguished Professor of Didactic and Polemic Theology from 1887 until his death in 1921. Although he was a voluminous writer on all kinds of subjects, he confined himself almost exclusively to essays, extended book reviews, and articles—many of which appeared from time to time in the old Princeton Theological Review. After his death a considerable number of these "occasional pieces" were gathered together and published by the Oxford University Press in ten large volumes. In recent years these volumes have gone out of print, and it is a matter of some importance, therefore, for all who revere Warfield's name that a new edition is being prepared under the supervision of Dr. Samuel Craig, former editor of *The Presbyterian*, author of *Christianity Rightly So Called* (1946), and longtime resident of Princeton.

The essays in this, the second volume of the proposed new edition of the complete works, are divided into two categories, "The Person of Christ" and "The Work of Christ as Redeemer." There is also an "Appendix" which gives three of Dr. Warfield's sermons. Some of the chapters are Biblical and expository, some controversial and polemical, and still others doctrinal and systematic. Although the collection is an evident anthology, there is enough unity in the various items to give a sense of movement and development.

As to the point of view from which these essays are written, it is enough to say that they are admirable examples of Warfield's loyalty to the Calvinistic and Reformed faith. Writing in a day when historical criticism seemed to many to be supporting various liberal modifications of Reformation theology, Warfield spoke out with clarity and conviction in defense of the Biblical revelation and what he called the "evangelical religion" of the Reformed faith.

If the problems of criticism and of theology have shifted somewhat since his day, as they certainly have, his testimony is not thereby disqualified, though something of its original thrust may be lost upon another generation.

HUGH THOMSON KERR, JR.

The Christian Message to Islam, by J. Christy Wilson. Fleming H. Revell Co., New York, 1950. Pp. 189. $2.25.

This book supplies splendid supplementary material for the main mission study subject of the present Church year. Ministers and teachers of church, college and seminary classes will find the additional topics, information, and illustrations on the Near East and Islam what they will want for their sermons, lectures, and seminar discussions.

This is not one of the study books especially prepared for students and missionary societies. Rather, it deals with the problems and issues of missions among Muslims today, as well as the principles and methods of evangelism. *Introducing Islam* (New York, Friendship Press, 1950, $.60), also written by Dr. Wilson, provides the basic knowledge of Muslim doctrines and duties that all preachers and teachers of missions will wish to have this year.

The author writes from a background of twenty years of missionary service in Iran, and also later experience as a teacher at Princeton Theological Seminary of the History and Problems of Christian Missions. Naturally therefore most of the methods of work he advocates apply especially to conditions in Iran. It is also natural that the theological presuppositions and conclusions he presents are those of his religious environment. That is all right with the present reviewer. Also, we both seem to agree in wanting a bit of help from our Methodist friends to square our theoretical theology with our experience of backsliding converts.

Nevertheless, this book is recommended to the members and recruits of any mission, for the essential Christian Message to Muslims

and all others is one. "Jesus Christ is the center and soul of our message," says Dr. Wilson.

Further, we should remember, as indeed Dr. Wilson implies in his admirable chapter on "Evangelism," that methods of approach, private and public, individual and social, will vary with different people, in different countries and at different times. Yet a single central principle can direct all our dealings with Muslims.

The long experience of Islam with unspiritual Christianity predisposes Muslims to refuse any Christian instruction. So, truly Christian example may need to precede Christian teaching. Christians must be Good Samaritans before Muslims generally will welcome Christian doctrine.

The single principle to direct all dealings with Muslims is undemanding devotion to the welfare, physical and spiritual, of those in need, sharing with them our knowledge and experience of the Christian way of life.

Edwin E. Calverley
Hartford Seminary Foundation

Four Centuries of Scottish Psalmody, by Millar Patrick. Oxford University Press, 1949. Pp. 234. Fifteen shillings.

Everyone who is familiar with the history of the Church of Scotland since the Protestant Reformation knows the large part which the singing of metrical psalms has played in its public worship. This stems ultimately from John Calvin, who in his reformation of the Church in Geneva decided to restore congregational singing to what he considered to be its proper place in the public worship of God. But Calvin—unlike Luther—would allow no hymns "of human composition" to have any part in public praise. So he concentrated on biblical passages, especially the Psalms. These he persuaded Clement Marot and Theodore Beza to render into meter, and Louis Bourgeois acted as musical editor.

As was to be expected, this idea of congregational psalm-singing was brought from Calvin's Geneva to John Knox's Scotland. In 1564, by authority of the General assembly, the first Scottish Psalter was published, bound up with the Book of Common Order which was issued in that year. This Psalter, though it remained in use in the Scottish Church for well-nigh a century, had certain glaring defects, which have been stated thus: "the metres used were too various, and many of the versions were far from being simple enough to make memorizing easy for a people who were still, in the mass, unable to read. The music, too, was more than the people could learn." For various reasons, however, nothing concrete by way of revision was accomplished until the 1640's. A certain Francis Rous, an influential English Puritan, published his version of the Psalter in London in 1641; and in 1643 the House of Commons Committee on Printing was instructed to print his book for general use.

In that same year 1643 the Westminster Assembly met in order to devise ways and means of securing uniformity of church worship, doctrine, discipline, and government throughout Great Britain and Ireland. The House of Commons suggested to this Assembly that Rous's book should be issued and ordered to be used throughout the land. But the Assembly insisted on revising the Rous psalter; and this revision, after some dispute between the House of Lords and the Commons, was ordered by the Commons in 1646 to be printed, and to be used in all the churches of the three Kingdoms after 1st January 1647.

There is no evidence that this order was obeyed even in England. In Scotland the General Assembly subjected this Westminster Psalter to a most thorough revision; and the Psalter, so revised, came into use in May 1650. This is the version of the metrical psalms which is still in use in the Church of Scotland; and during the three centuries which have elapsed since its publication it has become, as the late Professor Hume Brown put it, "intertwined with the most sacred feelings of the Scottish people."

In view of the approaching tercentenary, Dr. Millar Patrick, a well-known Scottish minister and an established authority on church music, was appointed by the General Assembly to prepare "a historical survey of Scottish Psalmody," with special reference to the 1650 psalter. The present book represents the fruits of Dr. Patrick's researches in this field. It is—as all who know his work would expect—well-documented, scholarly, and interestingly written; and it will un-

doubtedly take rank as the most authoritative work on its subject.

NORMAN VICTOR HOPE

The Mediaeval Mind, by Henry Osborn Taylor. Harvard University Press, 1949. Two volumes, pp. 603 and 620. $10.00.

The late Dr. Henry O. Taylor's well-known work, "The Mediaeval Mind," which he aptly described in a sub-title as "a history of the development of thought and emotion in the Middle Ages," was first published in 1911. Since then three subsequent editions have been called for, the fourth appearing in 1925. Dr. Taylor in his will bequeathed this book to Harvard University; and the press of that University has now (1949) issued under its imprint the fifth printing of the fourth edition.

Why has this book of Dr. Taylor won and retained such wide-spread popularity? Several facts help to explain it. For one thing, Dr. Taylor was one of the pioneers in medieval study who realized that the Middle Ages were not, as Gibbon and those of his school had supposed, "dark ages," or, as Dr. W. R. Inge contended, "a veritable glacial age of the spirit." On the contrary, Dr. Taylor understood full well that these Middle Ages had a real intellectual and spiritual life of their own, a life which has left its mark on thought and practice in modern times—as, for example, in the theology of Thomas Aquinas. Again, Dr. Taylor had read practically everything which was available on his subject, in Latin, German, and French as well as in English: the "*Spectator*" in reviewing his book pays its rightful tribute to his "immense reading," which, it says, "is nothing short of stupendous." Not only did Dr. Taylor know his subject with cyclopaedic intimacy, but he had the power of discrimination which enabled him to distinguish essentials from non-essentials in the medieval picture. Thus, he always insists—rightly and properly—that the medieval mind in Western Christendom was concerned primarily with knowing God's truth and God's will as revealed in the Christian religion, and that it viewed all other knowledge in the light of that revelation. This was just as true of Roger Bacon, who has been described as "a voice crying in the wilderness, two or three centuries ahead of his time," as of the Simon Pure Aquinas.

The Harvard University Press is to be warmly congratulated on this reissue of such a standard and authoritative work on the thought-life of the Middle Ages, concerning which the *American Historical Review* expressed the judgment that "no student of things medieval can safely neglect this interpretation of the 'medieval mind.'"

NORMAN VICTOR HOPE

Children's Missionary Library, by Vernon Howard and J. L. Craig. Fleming H. Revell, Co., New York, 1949. Each booklet pp. 30. Illustrated. Seventy-five cents each.

This is a series of small books for children on the lives of great missionaries. There are to be twelve booklets of which four have been published. The ones now in print are (1) David Livingstone, (2) Hudson Taylor, (3) Adoniram Judson, (4) Mary Slessor.

The booklets consist of a page of print and opposite this a full page illustration in color. The story is told in simple language by Vernon Howard and the illustrations are original drawings by J. L. Craig of typical scenes and adventures from the life of the missionary.

There should be a very wide use in our churches for material like this to gain the interest of young children in the missionary enterprise and to acquaint them with some of the great figures. Certainly these should be of greater interest to children than colored comic books. These are in addition, fact, not fiction, and serve a great educational purpose. They could very well be used with the New Curriculum to provide additional missionary material in primary and junior departments. In addition to use in class, they should be in all Church School libraries.

J. CHRISTY WILSON

The Short Koran. George M. Lamsa, Editor. Ziff-Davis Publishing Company. Chicago-New York, 1949. Pp. 337. $3.50.

The volume is very well printed with a fine colored copy of illuminated pages from the Koran under the cover at beginning and end. The great difference between this and other English editions and the contribution which the editor makes, is that he has gathered from various parts of the Koran the verses under a number of topical headings. One great difficulty of the sacred book of Islam is its almost complete lack of order or logical arrangement. Here we have a great help for Western readers. In addition the editor has changed the pronoun "we" in many places to "God." Any of these changes would make the edition anathema to the orthodox Moslem. Yet the editor seems to wish to appeal to Moslem readers as well as those of other religious faiths. Some of the ultra modernistic sects might be willing to see the sacred text so rearranged and edited according to the opinion of one who is not a Moslem, but most of the "Faithful" would be scandalized, we fear.

The editor, Dr. George M. Lamsa, has been previously noted as the exponent of the theory that all the Gospels were originally written in Aramaic (which he seems to equate with his native Syriac), and that the Greek Gospels we have are translations from the original.

Though the title of this volume is "The Short Koran," the introduction is of some thirty pages and the foreword of sixteen, a good deal of which is autobiographical. Though the editor is a member of the Nestorian Christian Church, the point of view expressed in the introduction would seem to lean rather far toward Moslem ideas and the writer goes to some length to prove the close affinity of Islam, Judaism and Eastern Christianity, neglecting almost entirely the greater points of disagreement and divergence which might be mentioned. In fact, we should question many of his statements, as for example, "There was no literary Arabic prior to the appearance of the Koran. The southern pagan Arabs had little literature beyond a few proverbs and traditions which were transmitted orally" (p. 22). Or, "The Eastern Christians enjoyed more freedom and prosperity under Arab Caliphs, Turks, and other Moslem rulers than they did under Christian rulers" (p. 24).

Again we consider him a little out of focus, but he may have something, when he mentions "Western readers who are accustomed to the theological writings of men who never commit themselves or fully understand what they say or write."

The present arrangement follows in general the translation of the Koran published by George Sale. Since this dates back to 1734 it is rather ancient, but as the editor remarks, it is in fine English style which may be compared to the authorized version of the Bible. The editor has changed the meaning of words which he believes Sale did not understand. There is not the least doubt that this arrangement by subjects is much easier to read and understand than the original of the Koran, but it gives at the best only a partial view, but will be useful in the finding of references on certain subjects, which is difficult, even for Arabic Scholars without some work of reference. There is a subject table of contents at the beginning and a useful index at the close. The division by topical or subject index is the outstanding merit, though these rearranged excerpts give quite a different view than the original sacred book of Islam.

J. Christy Wilson

The Old Testament, newly translated from the Vulgate Latin, by Msgr. Ronald Knox, Vol. II, Job to Machabees, pp. vi + 860, Sheed & Ward, New York, 1950. $5.00.

According to the Preface in Monsignor Knox's translation of the New Testament, that work was completed in 1943. Five years later appeared Volume I of his rendering of the Old Testament, and now we have Volume II, which completes his translation of the whole Bible—a remarkable record indeed for indefatigable industry. The two volumes of the Old Testament contain 1604 pages numbered consecutively.

It is rather difficult to review this translation within the allotted space, but certain passages may be quoted to show the spirit of Knox's work, which by no means is a literal rendering of the Vulgate or of the Hebrew text. Job 1:6, 7: "One day, when the heavenly powers stood waiting upon the Lord's presence, and among them, man's Enemy, the Lord asked him, where he had

been? Roaming about the earth, said he, to and fro about the earth." Job 38:3 "Strip, then, and enter the lists; it is my turn to ask questions now, thine to answer them." The Book of Ecclesiastes opens with "Words of the Spokesman." In Eccl. 1:2 we read: "A shadow's shadow, he tells us, a shadow's shadow; a world of shadows!" Eccl. 3:6-9: "To-day's gain, to-morrow's loss; what once we treasured, soon thrown away; the garment rent, the garment mended; silence kept, and silence ended; love alternating with hatred, war with peace. For all this toiling of his, how is man the richer?"

In Jer. 1:11, 12, where the Hebrew has a word-play on the words for 'almond-tree' and 'watch,' Knox has a clever rendering of the Vulgate: "Then the Lord's word came to me, Tell me, Jeremias, what is this thou seest? A branch of a tree, I told him, with the eyes (i.e., buds) already open. Well seen, he answered; and I too have my eyes open, watching for the opportunity to carry out the threats I utter." The Book of Ezekiel opens (1:1) with the words: "Thirty years had passed." In Ezek. 1:4, 5 we read: "I looked round me, to find that a storm-wind has sprung up from the north, driving a great cloud before it; and this cloud had fire caught up in it, that fringed it with radiance. And there in the heart of it, in the very heart of the fire, was a glow like amber, that enclosed four living figures." In Ezek. 9:4, 6 the translator rightly recognizes that the Hebrew letter *tau* had in Ezekiel's time the form of a cross (x).

None of the poetry is printed in the form of poetry. Although the Vulgate is the basic text, from the footnotes it is clear that the Hebrew text and the Septuagint were constantly consulted. Psalms 25, 34, 37, 111, 112, 119, 145 are acrostic in Hebrew, but not in the Latin; yet the translator has brought out an acrostic arrangement in English. It is to be regretted that for the Psalms at least no attempt was made to arrange the lines in poetic form, since it would have facilitated both the reading and the interpretation. At the end of the volume an appendix in smaller type contains the Psalter translated from the Latin text of the Pontifical Biblical Institute.

The volume contains numerous footnotes, and one example may be cited. In Isaiah 7:14, where Latin *virgo* stands for Hebrew *'almah*, Douay and AV have 'virgin'; this also appears in the text of RV, which, however, gives 'maiden' in the margin. Knox renders this verse: ". . . Maid shall be brought to bed of a son . . ." In the footnote the translator remarks: "In the Hebrew text, the word translated 'virgin' should perhaps be 'maiden,' since it refers rather to a time than to a state of life." But then he proceeds: "but in view of the event, we cannot doubt that this prophecy looks forward to the Virgin Birth. No very successful attempts have been made to explain its relevance to contemporary happenings."

To the Protestant reader some of the proper names may seem strange, as, for example, Osee, Abdias, Michaeas, Sophonias, and Aggaeus. This new translation, however, has a place in the pastor's study, since it often throws light upon a text. The English frequently has a swing that is alluring. Monsignor Knox is to be congratulated upon the completion of his task, and it is to be hoped that this version will encourage Bible reading in the Roman Catholic Church.

HENRY S. GEHMAN

The Bible and Modern Belief, A Constructive Approach to the Present Religious Upheaval, by Louis Wallis, pp. xiii + 176, Duke University Press, Durham, N.C., 1949. $2.50.

The author of this book has read extensively in Old Testament History and Introduction and the Religion of Israel. A specialist in the field can very easily follow the author's arguments, but the layman, who has not had a good course in Old Testament History and Introduction, will be thoroughly confused by the references to history without the proper background and by the citation of the Pentateuchal documents for which he has not been prepared.

Somehow the reader feels that the book has a decidedly negative approach. With the present revival of interest in Biblical Theology there has been worked out a synthesis of history, criticism, and theology. The most recent Introduction to the Old Testament in English (1948-49), that by Professor Bentzen of Copenhagen, who by no means is a Fundamentalist, takes the fact of revelation for granted. This book by Wallis appears to

ignore the idea of revelation and makes no reference to the covenant. Revelation took place in history, and since the author does not give the dates of the great landmarks in Old Testament history, this book will not give a layman an intelligent grasp of the decisive movements in the history of Israel. The author more than once cavalierly refers to the post-Exilic Jewish community which became the "bottleneck" through which we get all that we know about ancient pre-Exilic Israel. Be that as it may, we find in the Old Testament a record of how God made his will known to a nation through whom he chose to make his will known to the world. If we start with the covenant and make a study of the contents of J.E.D. and P. we see how an acceptance of Pentateuchal strata and the recognition of a progressive sense of revelation both in the Prophets and in the Pentateuch can be connected with a dynamic faith. It is doubtful whether the book will accomplish what its subtitle implies.

HENRY S. GEHMAN

Principles of Biblical Interpretation, by Louis Berkhof. Baker Book House, Grand Rapids, 1950. Pp. 169. $2.50.

Professor Berkhof, President Emeritus of Calvin Seminary in Grand Rapids, has added another volume to his many works in the field of theology in this new text on Biblical Hermeneutics, designed especially for use in the classroom. At the end of each section a list of questions is found on the preceding material, and references to the pertinent sections in the standard works on Hermeneutics are given. After a brief, and sometimes inadequate, survey of the principles of Biblical interpretation among the Jews and in the Christian Church, the author presents his own view of Scripture as the basis for the discussion of his method of interpretation. This discussion he divides into three parts: grammatical, historical, and theological interpretation.

The author, of course, holds to the verbal inspiration of Scripture and believes that the "original autographa were absolutely infallible," by which he means, if the reviewer is correct, that they were inerrant (p. 50). Errors crept into the text during the course of its transmission. This "proper conception of the Bible," which solves no problems either of revelation or inspiration, is laboriously proved (?), maintained, and defended in the fourth chapter of the book. With this view of Scripture as the background of the book, it is not difficult to understand statements to the effect that Solomon wrote Proverbs, Jeremiah wrote Lamentations, and so on.

In technical matters the author seems to be unaware of the advances made in recent years in Biblical studies, especially in the Old Testament field. There is no mention made of the revolutionary study of the Psalms by Gunkel and Mowinckel, nor of the contributions of the Ugaritic material to the understanding of the Old Testament (p. 129). The references to the Hebrew lexicons on p. 110 are strange and not up to date, and the explanation of the *waw* consecutive forms in Hebrew (p. 62) is no longer held by Hebrew grammarians.

In the chapter on the theological interpretation of Scripture the author's discussion of typology is quite good, although he mars it by confusing symbol, type, and sign in many places. On the other hand, the reviewer cannot agree with his classification of the Messianic Psalms into various categories (pp. 156-7). It is good to note that the author recognizes that more than the grammatico-historical method of exegesis is needed for the understanding of the Biblical text. He claims that we must also add the "theological interpretation" which follows "from the divine authorship of the Bible."

Generally this book gives the impression of being wooden, uninspiring and repetitious, part of which may be due to the fact that the author is dealing with the principles. But one would have appreciated more adequate discussions of the applications of these principles to the Biblical text itself.

CHARLES T. FRITSCH

The Praises of Israel, by John Paterson. Charles Scribner's Sons, New York, 1950. Pp. x + 256. $2.75.

All of the standard commentaries on the Psalms in English have become outmoded because of the work done by scholars in this field in recent years. It is for this reason that Dr. Paterson, Professor of Hebrew and

Old Testament Exegesis at Drew Seminary, has felt the need for a new book on the Psalms which will present this new material to the general reader and give him a fuller understanding and deeper appreciation of these Old Testament hymns.

In the first part of the book, chapters 1 to 5, the author shows "how the Psalter grew like a living thing and how from the beginning it was closely entwined with the life of the worshiping community" (p. vii). It is here especially that the recent critical research of men like Gunkel and Mowinckel has given us a better understanding of the Psalms. "Each type of song was associated with a particular occasion in the religious life of the community. When that occasion is determined, we have the *vital reference* or, as Gunkel calls it, the *Sitz im Leben*, of the song. Such is the living background of the Psalms" (p. 30). Or again, in the words of Gunkel, "The basic fact for the literary study of the Psalms is that these songs spring originally from worship. These Psalms must be assigned to a class whose common element is some definite divine service" (p. 30). On the basis of literary form and structure Gunkel finds about twelve types (*Gattungen*) of Psalms.

In the second section of the book, chapters 6 to 15, Dr. Paterson discusses in an expository manner ten Psalms in order to illustrate the main types of song in the Psalter. They are as follows: A Hymn of Praise (103); A Song of Zion (46); A Lament of the Community (44); A Royal Psalm (2); A Lament of the Individual (51); A Psalm of Trust (23); A Psalm dealing with the Law (15); A Psalm of Mixed Type (90); A Song of National Thanksgiving (124); A Prophetic Psalm (82).

In the last portion of the book, chapters 16 to 21, the author sets forth the deep spiritual insights of the Psalms in regard to God, Man, Nature, Sin, Grace, and the Life Hereafter.

This volume is a worthy companion of Dr. Paterson's *The Goodly Fellowship of the Prophets* (N.Y., 1948; rev. in *PTS*, XLII [1949] No. 3). In his treatment of the Psalms, the author reveals again his pleasing style, his wide range of knowledge, and his deep spiritual earnestness. The only place where the reviewer seriously disagrees with Dr. Paterson is in the last chapter, "The Life Hereafter," where he reads more into certain Psalms, especially 73, than they can bear in the light of the eschatology of the Old Testament. Dr. Paterson not only makes the Psalms live, but as every page testifies, he also lives the Psalms in his own life.

CHARLES T. FRITSCH

Moses, by Martin Buber, trans. by I. M. Lask. The East and West Library. Published by Phaidon Press Ltd., Oxford, England, 1946. Pp. 226. 12 Pounds 6 s.

Martin Buber left Germany in 1938 where he occupied the Chair of Comparative Religion in Frankfurt University. He now lives in Palestine and is Professor of Social Philosophy at the Hebrew University in Jerusalem.

In this book Professor Buber deals chiefly with the Hebrew history of faith. He does not treat religious teachings, symbols, and practices alone, but submerges theological, symbolical, and institutional elements into the life-relations of a community. That community is of course the Israelitish one.

The book consists of twenty-two chapters, the subject matter of which ranges from philosophy to linguistics. In the introductory chapter, "Saga and History," the guiding principle of Buber's work is set forth. To determine who Moses was and the kind of life that was his, Buber logically resorts to the study of the Biblical narrative itself. Concerning this narrative he says (p. 13): "The literary category within which our historical mode of thinking must classify this narrative, is the saga; and a saga is generally assumed to be incapable of producing within us any conception of a factual sequence." For this reason the author maintains (p. 16) that the student must penetrate "to that original nucleus of saga which was almost contemporary with the initial event." The writer's contention is that the forces which formed the saga are those which reigned supreme in history: the forces of a faith. Thus it is that "In its character this saga is 'sacred legend,' since the relation to God of the men of whom it tells is a fundamental constituent. But this history, too, is in its character 'sacred' history, because the people who work and suffer in

it work and suffer as they do in virtue of their relationship to their God." (p. 19).

The treatment accorded by Buber to the rest of his material is governed by these definitions. He begins with the Israelites in Egypt and places Moses as an historical character into an Egyptianized section of the people. He declares (p. 36) that the covert purpose of the popular etymology of the name Moses as meaning "he who draws forth" was to characterize Moses as the one who drew Israel forth from the flood.

The author discusses the names of God in connection with the manifestations of God to man. *Elohim* denotes "the totality of divine forces or the divine substance, regarded as a single person." (p. 27). *YHVH*, he maintains, was a development from a Dervish cry *Ya-hu* or *Ya-huva* which means "O-He!" and was used as a greeting when God became perceptible to man (p. 50). *Shaddai* he defines (p. 49) as denoting "the power founding the tribe."

Buber derives the word Sabbath from the Babylonian *shabattu* and says (p. 80), therefore, that "Moses did not introduce the Sabbath as something new, but renews something old." He then reconciles the institution of the Sabbath with the account of Creation by saying (p. 85): "If the Sabbath week is really to articulate universal time, it cannot enter it at a certain moment, but can only be discovered and revealed at that moment as something which has always been in existence." The purpose of the Sabbatical year was "to lead to a renewal of the organization of the society in order to start afresh." (pp. 178-9). Buber gives as a reason for the importance of having a land for the people that the Israelites may become a true national community. The author avoids the error of identifying the Habiru with the Hebrews: "Habiru means not a tribe or a people but a human type, in accordance with its particular life and peculiar relation with the surrounding world." (p. 24). Concerning the term "prophet" as applied to Moses in Deut. 34:10, the author says, "'Prophet' is said here, but what is meant at bottom is that undivided, entire person who as such receives the message and as such endeavours to establish that message in life." (p. 200).

Although the book is entitled *Moses* the subject matter is rather as Buber suggests a history of the Israelitish faith from its inception to the death of Moses. For those who desire a stimulating philosophical treatment of Mosaic tenets in the religion of the Israelites, this book will be of value.

DONALD H. GARD

The Torch Bible Commentaries: The Gospel According to Saint Mark, by A. M. Hunter, 153 pp; *The Revelation of Saint John the Divine*, by Ronald H. Preston and Anthony T. Hanson, 145 pp. Student Christian Movement Press, London; The Macmillan Company, New York, 1949. $2.25 per volume.

These pocket-sized commentaries designed for the general reader, are among the first of a new series on various books of the Bible. Realizing that the thoughtful reader may represent more than one type the editors (Alan Richardson, Canon of Durham; John Marsh, Mansfield College, Oxford; and R. Gregor Smith, Associate Editor of the Student Christian Movement Press) express the hope that these handbooks will appeal to a wide circle of people of varying interests, who commonly desire to understand the essential Gospel as found in the several Bible books. To accomplish this purpose they base their work upon the results and views of critical scholarship but do not burden the reader with the *minutae* of critical methods. They make the theological significance of the text their primary concern. Each volume begins with a concise introduction, preceded by a carefully prepared table of contents, and followed by annotations on the text of the Authorized Version.

The general reader will doubtless find much to interest and to help him in these volumes. As for structure, the successive paragraph units of each book are clearly identified, and titles of larger groupings are indicated. The notes on matters of historical and geographical interest are unusually illuminating, as for instance the comments on the letters addressed in the Revelation to the Seven Churches, (and the frontispiece map); and Dr. Hunter's succinct remarks on the ambiguous references in Mark to the movements of Jesus. Lexical notes (e.g. Son of Man) and points to be remembered in the interpretation of parables in Mark are particularly instructive, as also

are the sane directions given in the notes on the Revelation concerning the interpretation of imagery and symbolism. Neither of these commentaries is at all dogmatic in its findings, but rather suggestive, thought-provoking, and reverent in the presence of the supernatural.

In the opinion of this reviewer the editors have trained their critical sights too high for the general reader. It is difficult within such brief compass to relate criticism and interpretation adequately in a single treatment. For instance the notes on the Revelation refer frequently to John's use of sources, yet these alleged sources either are left unidentified (e.g. pp. 87-91), or the reader is not shown how such sources may be recognized. Furthermore the general reader certainly will be confused by the clumsy attempts to explain certain passages as editorial additions (p. 104), or as a disarrangement of the text (p. 129), particularly when the attempted explanations are accompanied by such expressions as "in all probability," "quite likely," "it is not unlikely," "very probably," "perhaps." Dr. Hunter's treatment of Mark is much superior in this respect, yet here too the general reader also will find himself occasionally bewildered by learned jargon.

Other volumes now in preparation will include Genesis 1-11; Deuteronomy; Ruth and Jonah; Isaiah (2 vols.); Amos and Micah; Matthew.

HOWARD TILLMAN KUIST

Out of My Later Years, by Albert Einstein. Philosophical Library, New York, 1950. Pp. 282. $4.75.

The reputation of Albert Einstein is based primarily upon his work as a scientist, yet these papers, all of which were written during the past fifteen years, indicate that the range of his personal interests is as broad and deep as life itself. The publishers have arranged the fifty-nine writings into groups: those which deal with his own personal convictions and beliefs, others which treat scientific subjects, still others relating to public affairs, or to world personalities, and finally those which deal with social issues and particularly the problems of his own people, the Jews.

Dr. Einstein is best known as a physicist for his theory of relativity. The intelligent reader who desires a comparatively simple explanation of this theory will find the second group of essays, devoted chiefly to relativity and the concepts of motion, space, and time, exceptionally instructive. One of these essays, the reprint of an article in *The American People's Encyclopedia*, is especially well adapted to the level of the common reader. In these chapters the reader's interest is heightened by the way in which the aims, limitations, and method of science are treated, and the relations of science to other fields of human endeavor are described. Like most anthologies this book does not require a reading of consecutive chapters, but the collection as a whole offers many splendid illustrations of Dr. Einstein's considered views on a variety of vital topics.

Members of the Princeton Seminary family will be specially interested in the address made in Miller Chapel before the Northeastern Regional Conference of the American Association of Theological Schools in 1939, entitled "Science and Religion." In this and several other papers Dr. Einstein offers quite satisfactory descriptions of the relations between science and religion. He affirms that scientific method can teach nothing beyond the relation of facts to each other. It is the function of religion to determine the goal of human aspirations, and to tell us what ought to be. The fundamental ends and valuations of religion "come into being not through demonstration but through revelation, through the medium of powerful personalities." But while Dr. Einstein understands the mutual relations of science and religion to each other, he does not indicate how a person becomes religious, or how powerful personalities become the medium of revelation. In short, he displays a reluctance, all too characteristic of scientific temperament, to grapple with the personal implications of commitment to a personal God. Must not the "ethical good" for which Dr. Einstein so earnestly seeks, have roots deeper than "the Good, the True, and the Beautiful in humanity itself"?

In advancing his views on the various topics which lie outside the domain of science, Dr. Einstein, with delightful modesty, claims no authority except that which he has won in his own personal experience as a student and teacher. Thus, *Out of My Later Years*, in a very real sense, represents the personal creed of one of the most distinguished personalities of our times.

HOWARD TILLMAN KUIST

The Glory of God and the Transfiguration of Christ, by Arthur M. Ramsey. London and New York: Longmans, Green and Co., 1949. 160 pp. 9s 6d.

Though the word "glory" is often on the lips of Christian people, most of them have only a vague notion of its rich meaning. It is Canon Ramsey's purpose in this book to examine the conception of glory in the New Testament and to investigate its connection with the transfiguration of Christ.

Behind the conception of glory there lies a long stretch of linguistic history in the Old Testament, where the glory of Jehovah, which streams through the storm clouds, is linked with his holiness. "If the holiness," writes Canon Ramsey, "means a remoteness from all that is unrighteous, the glory is that union of sovereignty and righteousness which is the essence of the divine character" (p. 13). After a broadening and a deepening of the word *doxa* in the Greek of the Septuagint, the New Testament authors use it in contexts which convey the impression of the inexpressible majesty of the work of God in Jesus Christ. In Ramsey's own words: "The word *doxa* both reflects and expresses the pattern of the apostolic faith. This faith has as its groundwork the glory of God in creation, in nature and in the history of Israel; it has as its centre the glory of God in the birth, life, death and exaltation of Jesus, and as its goal the participation of mankind and of all creation in the eschatological glory of the Messiah. Creation, redemption, eschatology form a single pattern; and to separate them is to render each of them unintelligible and to distort the theology of the apostolic age" (p. 28). These two quotations will suffice to indicate the ability of Canon Ramsey in making a synthesis of the great doctrines of the Bible which find a common bond of union in the glory of God.

Akin to the doctrine of the glory of God is the event of the transfiguration of Christ. Although the Western Churches (unlike the Eastern Orthodox Church) have generally neglected the significance of the transfiguration, or better, the *glorification* of Christ, in Canon Ramsey's hands this event is shown to have an importance far greater than has ordinarily been acknowledged. Without blinking any of the difficulties which the transfiguration scene may suggest to the twentieth century mind, the author opens up the rich teaching involved in this incident of Gospel history.

Among recent exegetical and theological treatments of Biblical themes, this book will undoubtedly take its place as an outstanding example of detailed lexical study as a handmaid to profound and suggestive exposition of Scriptural truth.

BRUCE M. METZGER

The Jewish People and Jesus Christ, a Study in the Relationship between the Jewish People and Jesus Christ, by Jakób Jocz. London: Society for the Propagation of Christian Knowledge, 1949. 446 pp. 21s.

In publishing this volume the Society for the Propagation of Christian Knowledge has sustained its reputation for disseminating scholarly treatises designed to assist in the understanding and propagating of the Christian faith. This present work by a well-informed and ardent Jewish Christian, Dr. Jakób Jocz (whose name suggests a Polish origin), is the most comprehensive survey of its subject available in English.

In the first chapters the author deals with some of the features characteristic of the Jewish attitude toward Jesus. The claims and teaching of our Lord are set against the background of what is known of the teaching of the two main parties in Jesus' day. Then the story—and a shameful story it is!—is told of the discrimination against and persecution of the Jewish people by the ascendant and victorious Church, producing the inevitable reaction of Jewish hatred and rejection of the message of the Gospel.

A full account is then given of types of contemporary Judaism and their attitude toward Jesus Christ, notably, orthodox Judaism, with its rejection of Jesus, and liberal Judaism, with its appreciation of Jesus as a Jewish prophet. Here the author also provides exceedingly informative sketches of such eminent Jewish scholars as Claude G. Montefiore, Kaufmann Kohler, and Israel Abrahams.

Next Jocz considers a topic which has generally remained unnoticed, namely that throughout the ages there have been numbers of Jews who submitted to the claim which

Jesus made and acknowledged his messiahship.

The book concludes with an account of the techniques of missionary approach to Jews. Here the author treats of theological issues (including the unity of the Godhead, the Jewish conception of the Messiah, the permanent significance of the Law, and similar topics) which have been the chief obstacles to Jewish acceptance of Jesus as the Christ. The point of view from which these are considered may be seen from the following quotation: "The real line dividing the Church from the Synagogue is *vertical.* It is the line of *faith.* In the last resort neither Judaism nor Christianity can be adequately defined in terms of history. . . . The dividing line is not between Jews and Gentiles in the racial sense, but between men who accept and men who reject the Christian claim. . . . There is only one division: between the man who in his *actual,* existential situation says yes and the man who in his *actual,* existential situation says no to the challenge which Jesus Christ presents" (p. 322).

Over one hundred pages of notes conclude this exceedingly well-documented book. Everyone who is interested in the perennial problem of the Jew will find this volume rewarding.

BRUCE M. METZGER

Lactantius' Epitome of the Divine Institutes, edited and translated by E. H. Blakeney. London: Society for Promoting Christian Knowledge, 1950. 175 pp. 11 shillings net.

The literary abilities of Lactantius, the last of the Ante-Nicene Latin Fathers, were appreciated no less in ancient than in modern times. Constantine the Great honored him by inviting him to become the tutor of Crispus, the Emperor's eldest son. Like his teacher of rhetoric, Arnobius, Lactantius had been born of pagan parents and became a Christian in mature life. Jerome lists twelve literary works which came from Lactantius' pen before and after his conversion. Of these the most extensive and ambitious is his *Divine Institutes,* an exposition and vindication of the Christian religion against the waning idolatry of Greece and Rome. At the request of a Christian brother, Pentadius, who perhaps found the lengthy treatment of the *Institutes* somewhat wearisome, Lactantius published a digest of his *magnum opus.* It is this *Epitome* which E. H. Blakeney has edited with annotations and translation. Characterized, as all of Lactantius' works, by excellent Latinity, the *Epitome* is essentially an apologetic work, written from a layman's point of view, in which Christian belief and practice are set forth with conviction and energy. Blakeney's Latin text is in the main that of Routh, his translation is clear and vigorous, and both his introduction and commentary will be of great service in making the text readily intelligible against its contemporary background.

BRUCE M. METZGER

St. Ambrose, On the Sacraments and On the Mysteries, translated by T. Thompson, edited with Introduction and Notes by J. H. Srawley. London: Society for the Propagation of Christian Knowledge, 1950. 157 pp. 10s 6d.

These two treatises of St. Ambrose, the bishop of Milan who so mightily influenced St. Augustine for good, are of exceptional interest on several scores. First of all, the treatise, *On the Sacraments,* being probably the stenographic report of a series of sermons to a group about to unite with the Church, throws much light upon the rites of baptism and confirmation, culminating in the reception of the Eucharist, as observed in Milan during the fourth century. On Easter Eve the *Effeta,* or "opening of the ears" (compare Jesus' word at the healing of the deaf and dumb man recorded in Mark 7:34), was performed by the bishop, who touched the ears and nostrils of the candidate for baptism. The ceremony is explained by Ambrose as typifying the opening of the faculties to understand the significance of baptism and also with a view to the fruitful reception of the Eucharist. On Easter day, having been anointed at the font by priest and deacon, the candidate for baptism renounced the devil and his pomps. Then the water was consecrated and the candidate descended into the font. After a triune immersion the Christian received from the bishop an annointing of the head with chrism. Then there followed the washing of the feet of the newly baptized. This ceremony, which Ambrose calls a sacrament (*mysterium*), was begun by the bishop

and completed by the presbyters. According to Ambrose, one's own sins are remitted in baptism, while the sin inherited from Adam needs to be cleansed by the additional washing of the feet as a "reinforcement of sanctification." Finally, the newly baptized and washed Christian was clad in white robes and proceeded to the altar for the reception of the Eucharist.

These two treatises are notable also for the important part they played in the Eucharistic controversies of the Western Church. Ambrose, for the first time in the West, teaches that the Eucharistic elements are converted into the body and blood of Christ and that this change is effected at the utterance of the words of institution which are not the utterance of the priest but of Christ himself.

Furthermore, these two typical treatises provide good examples of Ambrose's method of interpreting the Scriptures, showing that peculiar combination of the Eastern mystic and the Western administrator which, together with an assurance of delivery, seems to have been the foundation of his great fame as a preacher.

Still another important feature of *On the Sacraments*, particularly for the liturgical student, is the inclusion of a series of prayers which reveal remarkable parallels to the Canon of the Roman Mass as found in the Gelasian Sacramentary.

This translation of the two treatises was originally published by S.P.C.K. in 1919. At that time the translator regarded the treatise on the Sacraments, as anonymous. In the present edition the noted authority on the early history of the liturgy, J. H. Srawley, contributes an illuminating introduction in which, among other points, he rehabilitates the view that Ambrose is properly to be regarded as the author of both treatises. Full notes on important and difficult passages, as well as two indexes, serve to enhance the value of this admirable edition.

BRUCE M. METZGER

John Calvin—Expository Preacher, Leroy Nixon, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1950. Pp. 131 (and Bibliography to p. 136). $2.50.

This book represents a Master's thesis written by the author as a graduate student at Princeton Theological Seminary.

Men have thought of Calvin as scholar, reformer, Biblical exegete and commentator, theologian, Church-State leader; but, as Dr. Andrew W. Blackwood remarks in his introduction to this book, "They have forgotten that in his own eyes he stood out first of all as a preacher." This present work seeks to develop the somewhat neglected area of Calvin as a preacher—an expository preacher.

The writer's technique is to quote largely from recognized authorities on Calvin, and from Calvin himself, that on more or less first-hand evidence the reader may draw his own conclusions.

The first two chapters are preliminary. The first presents a brief review of expository preaching before the time of Calvin—noting that Christian expository preaching began with Christ himself. (Might we not be willing to forego many Old Testament Commentaries, could we have Jesus' interpretation of the Law and the Prophets referred to in Luke 24:27!) The second chapter presents impressions of Calvin as a preacher, quoting from Broadus, Williston Walker, Doumergue, and T. H. L. Parker. An interesting passage explains how many of Calvin's sermons came to be preserved. A group of French Swiss in 1549 employed Denis Raguenier, a French refugee in Geneva, to take down in shorthand Calvin's sermons. He gave full time to writing out the sermons from his notes until his death in 1560. These subsequently were bound in folio volumes and were placed under the care of the Deacons in the Geneva Church.

In the third chapter the author gives his analysis of Calvin's theory of preaching. The fourth chapter illustrates this theory with quotations from Calvin's homiletic expositions of certain doctrinal subjects. These two chapters contain the meat of the book.

What was Calvin's theory of preaching? 1) Preach the Word of God—the written Word and the Living Word. "The genius of Calvinism has been to sacrifice everything which Scripture does not directly sanction or justify. Any lesser principle would not have been able to sustain the persecution which followed the Calvinist preaching. Calvin believed any sacrifice necessary to know the mind of Christ was worthwhile. The one way to realize Christianity is by knowing the mind

of Christ, and his mind is expressed in Scripture."

2) The preacher must have a sense of divine vocation—must speak in the name of God and for God (prophet). He must speak with a voice of divine authority and with a voice of divine gentleness. But the preacher is not only to proclaim—he must strive to embody his own message. "A good shepherd must be blameless." (Certainly Christ is the precedent and supreme illustration of this. For Jesus, moral and spiritual truth was ever something to be lived. Truth is not merely intellectual, it is also vital; it is not only a correct proposition, it is a right life. Moral and spiritual truth is to be personalized. Jesus did not so much say, "This is the truth"; rather he said, "I am the truth.")

3) Not all the task of preaching is to be done by the preacher; the congregation must make its contribution by being ready to obey the understood will of God. Perhaps the modern emphasis on vital and functional worship is an effort to produce this attitude. The reviewer recalls the remark of a Christian university professor in his congregation, that by the time the opening worship service was over he could tell the line of thought which the sermon would follow. What this highly analytical mind consciously did should be the unconscious process wrought out in the mind of the congregation through a well-planned worship service co-ordinated with the sermon. The congregation should have a receptive "set" by sermon-time!

In these last two points in Calvin's theory of preaching one notes a certain practical quality which the author insists was characteristic of Calvin. "The true worshippers scrupulously observed the Saturday night curfew. Calvin frequently advised the people not to eat too much—before coming to the sermon.—Calvin's preaching was a big factor in changing the character of the city of Geneva from a city of doubtful moral standing to one of the cleanest, most moral, and most intellectual cities of Europe."

4) The interpretation of Scripture must be clear and simple, based upon a careful historical-grammatical exegesis of Scripture. The Bible clearly understood is a means of grace. Expository preaching, to Calvin and in all times, is not a string of comments upon a series of verses. It is the unfolding of the logic, order, arrangement, co-ordination and development of truth in a Scripture passage. Scripture pre-eminently has such a quality, which is all too little understood by people. The Bible in its parts and as a whole in an amazing way meets the coherence test of truth. Many highly intelligent people today take for granted that they cannot accept the New Testament teachings. Yet when New Testament teachings are presented to them in language that they can understand, in ways that reveal the intellectual cogency as well as the moral reality of the New Testament, so often the response is—"If *that* is what the New Testament teaches, of course I believe that." A keen businessman once said to the reviewer: "I always thought of the Bible as a group of bedtime stories to tell to the children at night; but you find in it a book that answers questions, solves problems, and provides a guide to life."

The Fourth Chapter—"The Gospel as Calvin Preached It"—consists of samples of expository preaching by Calvin under the following headings: The Sovereignty of God —Man's Corruption and Sin—Predestination —The Power of the Word of God—Our Salvation—The Work of the Holy Spirit—The Lord's Supper—The Final Advent of Our Lord — Prayer — The Devil — Obey God — Versus the Papacy. The reader here is free to make his own estimate of Calvin's expository preaching and of its significance for the present-day preacher. One quotation from this chapter must suffice. In the section on Predestination the author writes: "A common error that is made in dealing with Calvin's statement of the doctrine of predestination is to treat it as if Calvin were stating some philosophic truth. As far as I have been able to discover, Calvin never states mere philosophical truth in his sermons. In all of the sermons the aim is intensely practical. The aim of predestination is personal assurance. For a person who has already received some evidence of his salvation, there is no teaching like predestination to strengthen him in that assurance. A predominant motive that runs through Calvin's preaching is the statement in II Timothy 3:16 that all Scripture is profitable or useful. If the doctrine of predestination were not meant by God to serve some useful purpose, the Holy Spirit would not have directed the writers to mention it so often."

This book will not solve the homiletic prob-

lems of today. Each generation must preach in the language of the day and in the light of the particular problems to be met. But Calvin's preaching provides some interesting check-points that mark true preaching in all ages. One cannot escape two points about Calvin's expository preaching which are timeless. It rested upon a clear-cut theology, and upon a careful historical-grammatical exegesis. These two, of course, are vitally interrelated. Positive preaching cannot be hazy in either respect. Today, as ever, the problems of religious thinking find their answers in a theology that is Biblical; and as never before men need today to understand the intellectual integrity and the moral dynamic of the Scripture. Those who cast the Bible aside as not worthy of serious consideration only serve thereby to demonstrate their complete ignorance of its content.

Leonia, New Jersey JOHN W. VOORHIS

When the Church Was Young, Sermons from the Book of the Acts, by Clovis G. Chappell. Abingdon-Cokesbury Press, Nashville, 1950, 184 pp., $2.00.

This book will rank among the better volumes of sermons from Dr. Chappell, now retired. The demand for such a work shows that many readers want sermons from the Bible, if in popular form. This volume helps to make clear what Dr. Harris E. Kirk meant in referring to the Book of the Acts as "the most exciting book in the New Testament." What a heading for such a series as he recently delivered at evening services in Baltimore!

Dr. Chappell has long been known for the simplicity of his written word, especially his illustrations. One here has to do with the spring back on the old home farm. Not only did he slake his thirst there as a lad. In a sense he has been going back ever since, and from that spring with joy drawing the waters of salvation. Unlike many a book preacher of late, he usually treats a positive subject positively, with enough shadows to bring out the light by contrast.

These sermons suggest certain reflections. Among the seventeen, all but two come from the first half of the Acts. Even in a limited series, be sure to save time for the sixteenth chapter, and for the twenty-seventh. No more "exciting" passages in the New Testament! Also deal with the Book of the Acts more doctrinally. The modern way calls for a text about the Holy Spirit and a sermon about our program; a text about the Ascension of the Lord, and a message largely about our response; a text about the Day of Pentecost, and a sermon about the human elements. In all of this Dr. Chappell does what the rest of us keep doing. We stress the human, not the divine. However, in such messages as "God is Guide" and "The Judgment" he tends to give God the priority.

Unfortunately, ministers purchase such books in order to reproduce the sermons, with no acknowledgment. One young man confessed to having done so for a number of years, with no sense of satisfaction, and no evidence of growth. Then he decided to reform and lead an honest life. He went to the Book and began getting his sermons where Dr. Chappell had found them, in Mother's Bible. The people found these homemade messages far more to their liking. Soon they began to report that something had come over their pastor. He had begun really to preach and not to talk like a parrot. If anyone thinks I am romancing, let him interview the book salesman at the next session of the General Assembly. Ask who buys such books, and why.

The work in hand should encourage many a minister to prepare a helpful series or a course from "the most exciting book in the New Testament." Spend much of the coming year in mastering the book by paragraphs, and then as a whole. After Easter invite the people to read this book in their homes. Tell them frankly that you will preach from it during the weeks to come. If you go to it for divine power, rather than human interest, you will find them fascinated, and blessed. Here again I am speaking on the basis of facts out in more than one parish of late.

Be sure to keep the Living Christ, or the Holy Spirit, at the center of every passage where He appears. Hard to do in an age that tends to humanize where the Book stresses the divine! If all of this sounds strange, look back over your sermons for the past six months. In how many was the emphasis on the divine more than the human? On the other hand, never ignore the friend in the pew. In short, by the grace of God, why

not keep the sort of balance you find in this most exciting book?

ANDREW W. BLACKWOOD

Education for Professional Responsibility. A Report of the Interprofessional Conference at Buck Hill Falls. Carnegie Press, Pittsburgh, Pa., 1948, pp. 207.

A hundred educators here represent five professions: divinity, law, medicine, engineering, and business administration. They discuss three aspects of the subject: the objectives, with stress on the balance between theory and practice; the content and methods of teaching; the social and humanistic aspects. Only the second of the three divisions need concern us now. It shows unexpected progress in business education; real advances in the other three fields; and apparently little in methods of teaching divinity. The bibliography includes six to twelve entries from each of those four fields, but not one about theological education.

The address about teaching business administration should interest any seminary professor, especially in a practical field. The author advocates a revised form of the case method, as it operates in classes of sixty or eighty. Each student handles at a time two problems from real life. With one case he prepares for taking part in class discussion. With the other, he writes out a solution. The teaching difficulty comes in finding cases from life and in describing them with sufficient fulness. Also, the professor needs rare skill in conducting the class and in appraising the written work.

"The case method does not aim to give the student ready-made answers to the problems which it is assumed his business life will present to him. Such an enterprise would be futile, for the questions which he will have to answer have not yet been asked." After a term that he has spent in solving problems and in hearing solutions by other men, he takes a written examination, which consists in the solution of an unfamiliar problem, directly from life. Such a test shows ability to size up a problem, and to use brains in working out a solution. What a fascinating way to achieve mastery in a practical field! Meanwhile many of us have been trying to answer questions the student has not asked.

That article suggests more than a few trains of thought. One relates to methods of teaching theology. Years ago when I came from a university to the Seminary I felt that the ablest professors here stood on a par intellectually with the strongest men there, but that the teaching methods here seemed antiquated. Since then changes have come, more of them here than elsewhere. Still I feel that methods of teaching in seminaries have not improved so much as in other professional schools. As for the reasons, some have to do with money and others with personnel. Even if we had the money to pay them, where could we find enough gifted men to use up-to-date methods in teaching the most important subject on earth?

Some of these days a seminary will resolve that by the grace of God its methods of teaching theology, especially the practical aspects, will be as up-to-date and forward-looking as in any other professional school. In that event the money should be forthcoming. According to President Eliot, who never asked anyone for money, if you set before men of means a large project that appeals to the imagination you will get the money. What project could prove more appealing than that of making the teaching of theology stand first, not last, among those five learned professions?

If any of this sounds severe, at least it applies to the volume now at hand. Would that this book might lead to much discussion, and then to action by any seminary whose teaching methods trail in the wake of those at other professional schools.

ANDREW W. BLACKWOOD

The Living Church, edited by H. W. Vaughan. The United Church Publishing House, Toronto, 1950. Pp. 193. $2.00.

Here is a volume of chiefly local character and hence evokes the interest of rather a limited number of readers. It is a symposium written by a group of young Canadian ministers as a tribute of affection to the memory of the late Principal Richard Davidson, Emmanuel College, Toronto. This note of affection is not, however, an overture of sentimentality, but has risen spontaneously from the pastoral experience of these men who have seen proof of the validity of the lessons their esteemed Principal had taught.

The book opens with a biographical sketch of and a splendid personal tribute to the life of Dr. Davidson, written by Professor John Dow. Few churchmen write with a more facile pen, and his rich, yet restrained, phrases give us a comprehensive picture of Principal Davidson—an Old Testament scholar of rare ability, a master of propriety in liturgy and worship, a church statesman, and, what is more, a sterling Christian gentleman.

The main part of the book is a series of essays on various aspects of the life and witness of the church, written by eight young Canadian ministers who were once Davidson's students. The series is: The Church, its Origin and Function; its Bible; its Message; its Worship; its Sacraments; its Ministry; its Relation to Society; its Future—the Ecumenical Movement.

In these essays there is no attempt at uniformity of theological outlook, yet in the things that matter one senses the broad, guiding lines of the thinking of him to whom their tribute is given. These essays are thoroughly good. If one were to name any as outstanding, there is the first by Norman Langford, who writes a suggestive essay on "The Origin and Function of the Church." Also there is the seventh, "The Church: its Relation to Society," by H. Northrup Frye, a brilliant young thinker whose reputation in the field of English Literature has been established with the publication of his recent book on William Blake, *Fearful Symmetry* (Princeton University Press).

Although, as we have intimated above, this book is by its nature and purpose, localized, yet no one can fail to be stimulated by these provocative essays in a day when renewed emphasis upon a doctrine of the church has proved so timely.

DONALD MACLEOD

Landmarks in The History of Preaching, by Yngve Brilioth. S.P.C.K., London, 1950. Pp. 39. 2s 6d.

Fortunately for those who share the renewed interest in the history of preaching, the publication of the Donellan Lectures (Dublin, 1949) is a significant contribution to the hitherto limited resources of competent literature in this field. With his reputation for thorough scholarship established by his *Predikans Historia* (1946), Yngve Brilioth, Archbishop of Uppsala, Sweden, gives us in this pamphlet three comprehensive lectures in which he covers the vast field of the history of preaching with amazing powers of selectivity.

In Lecture I, he deals with "The Ancient Church" and shows how some of the "rhetorical categories" of that day have been carried over into our own. Lecture II examines "The Scholastic Tradition" in which the medieval sermon and its Biblical humanism were the forerunners of the real, Biblical revival in the preaching of the late fifteenth and early sixteenth centuries. In Lecture III, a good study is made of the reformed sermon, the heir of the many religious types that emerged from the Reformation. His concluding note is that the message of our preaching must be rediscovered and rethought in each generation. This he feels cannot be done outside the ecumenical movement in and through which the Churches can share their experiences. He cautions against the history of preaching as a merely theoretical study, and he views its highest value in the light of its relationship to the needs of our day.

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